

The forty questions of the soul
and the clavis / J. Boehme

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The Forty Questions
of the Soul
and
The Clavis

By
Jacob Boehme

Translated by John Sparrow

Reissued by C. J. B.

With Emendations by
D. S. Hehner

LONDON
JOHN M. WATKINS
21 CECIL COURT, CHARING CROSS ROAD
1911



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PREFATORY NOTE

THE *Forty Questions* and *The Clavis* were the first of Böhme's works published in English by John Sparrow. They appeared together in one volume, quarto, 17·7 cm. × 13·7 cm., in the year 1647. The few copies of this volume that have come down to the present day are not exactly identical: they exhibit two different title-pages; one is as here reprinted; the other, with the same wording, but not the same type throughout, has the imprint "London, Printed by *Matth. Simmons*, in the yeare 1647." In the copies exhibiting the latter title-page, also, the piece "To the Earnest Lovers of Wisdom" is not included, so far as I am aware. Otherwise all the copies are exactly alike.

In 1665 Sparrow published a new edition, a duodecimo, 13·5 cm. × 8·2 cm. This translation differs slightly from the former one, and, strange to say, the 1647 version is, on the whole, the better of the two.

In the present reprint the 1647 edition has been followed very closely. Occasionally words from the 1665 edition have been preferred; and in three

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places whole paragraphs have been adopted from it (see pp. 8, 43, 129); not on account of the superiority of the translation, but because the symbols accompanying these paragraphs do not appear in the earlier edition. In these instances I have followed the example of George Ward, the editor of the 18th-century reprint, usually known as "Law's edition," of the *Forty Questions*.

The title-page of the 1665 edition runs as follows:

"*Forty Questions* | of the | SOUL | con-
 "cerning its | Original, Essence, Substance,
 "Na- | ture or Quality, and Property, | what
 "it is, from Eternity to Eternity. | Framed
 "by a Lover of the Great Mysteries | DOCTOR
 "BALTHASAR WALTER, | and Answered
 "in the Year, 1620. | by | JACOB BEHME |
 "called | *Teutonicus Philosophus*. | Englished
 "by *John Sparrow*. | In the first Question
 "is contained, an *Ex- | planation*, of the
 "Philosophick Globe, or Won- | der-Eye of
 "Eternity, or Looking-Glass of | Wisdom,
 "being ONE half Light or Dark Glob | or
 "half Eye with a Rainbow about it, parted, |
 "with the Halves reversed, A Cross, and
 "Heart, | appearing in the Centre, with the
 "Abyss every | where, within it, and without
 "it, in Infinity, | being all *Looking-*
 "*Glass*. | Printed for *L. Lloyd*, at the Castle
 "in *Cornhil*, 1665."

In the space between the words "all" and "Looking-Glass" is a small figure, 0·9 cm. high, of six semicircular lines, in two pairs, back to back, with cross lines through the centre.

The preliminary matter, by the translator, is the same as the 1647 edition, bearing Blunden's imprint, with the following additions:

"Concerning the author, I have now published the brief translation of his life, written in High-Dutch by Abraham van Franckenberg, who was long his acquaintance, and continued so till his death. The Relation is as followeth:

"*A brief Account of the Life and Conversation of Jacob Behme, afterwards by Learned Men in Germany called Teutonicus.*

"*Written in High-Dutch, by Abraham van Franckenberg, one very much acquainted with him.*

"*Jacob Behme* was born in the year 1575, at *Old Seidenburg*, distant about two miles from *Gerlitz*, a city in *Upper Lusatia*, highly esteemed by learned men. His parents were *Jacob*, his father, and *Ursula*, his mother, both country people. In his youth he kept cattle, and at length by advice of friends was sent to school, where he learnt to read and write, together with

“ the fear of God ; afterwards was put to the
 “ handicraft trade of a shoemaker. When he
 “ became master of his trade, in the year
 “ 1594, he married a maid, one *Catherine*,
 “ the daughter of *John Kunshman*, a butcher
 “ of *Gerlitz*, with whom he lived quietly and
 “ well for thirty years together, and had four
 “ sons, that learned handicraft trades.

“ Being from his youth inclined to the fear
 “ of God, and very diligent in frequenting to
 “ hear the preaching of sermons, he was at
 “ length stirred up by that saying and promise
 “ of our Saviour’s, *Luke xi. 13, Your heavenly*
 “ *Father will give the Holy Spirit to them*
 “ *that ask him for it*, and because of the very
 “ many controversies in religion, about which
 “ he could not satisfy himself, he was moved,
 “ in simplicity of heart or spirit, inwardly,
 “ earnestly and incessantly to pray or ask,
 “ seek and knock, that he might know or
 “ apprehend the truth ; whereby then, accord-
 “ ing to the divine drawing and will in the
 “ spirit or heart, he was wrapt into the
 “ holy Sabbath,* wherein he continued seven
 “ whole days, by his own confession, in
 “ highest joy. Afterwards, when he was
 “ come to himself, and having put off the
 “ folly of youth, he was driven by divine
 “ zeal, vehemently to reprove all scandalous,

* Inward Sabbath of rest and satisfaction in his soul.

“ reproachful and blasphemous speeches, and
 “ withdraw from all unseemly matters and
 “ actings with earnestness, for love to virtue :
 “ By which way and life, being contrary to
 “ the course of the world, he became but
 “ their scorn and derision. During which
 “ time he maintained himself with the labour
 “ of his hands in the sweat of his brows, till
 “ the beginning of the sixth seculum or age,
 “ viz. Anno 1600, when he was a second time
 “ touched by the divine light, and by a sudden
 “ glimpse of a pewter vessel, he was intro-
 “ duced into the inward ground or centre of
 “ the hidden nature.

“ He, not being yet sufficiently satisfied
 “ with this, went forth into the open fields,
 “ and there perceived the wonderful or wonder-
 “ works of the Creator in the signatures,
 “ shapes, figures and qualities or properties of
 “ all created things, very clearly and plainly
 “ laid open ; whereupon, being filled with
 “ exceeding joy, kept silence, praising God,
 “ and so contentedly satisfied himself there-
 “ with for a while.

“ But, according to God’s holy counsel and
 “ determination, who manageth his works in
 “ secret, about ten years after, viz. in the
 “ year 1610, by the overshadowing of the
 “ Holy Spirit, he was a third time stirred up
 “ and renewed by God. Whereupon, being

“so enlightened, with such great grace
 “bestowed upon him, he could not put it
 “out of his mind, nor strive against his God,
 “therefore did, by small means, and without
 “the help of any books, but only the Holy
 “Scriptures, write secretly for himself these
 “books following.”

* * * * *

Here follows a list of the works as printed at the end of the 1647 edition, and reproduced at the end of the present volume. Sparrow then continues:

“In these he hath left so noble and precious
 “a talent and treasure, for the setting forth
 “God’s honour and glory, and for the pro-
 “moting man’s salvation, both for the present
 “and for the future times, that since the times
 “of the Apostles higher and deeper grounded
 “Mysteries concerning the Deity have scarce
 “been revealed.

“His acquaintance for the most part was
 “with Godly, learned people, and such as
 “were experienced in the knowledge of nature,
 “with whom he conversed; and also with
 “some of the noblemen of *Lusatia* and
 “*Silesia*, in all fear of God; though some of
 “the common preachers have not forborne, as
 “their usual manner is, to cast forth their
 “venom against his writings, and to stir up
 “the rude and foolish people with all manner
 “of reproach and scandal: yet the truth

“liveth still, and hath prevailed, and will at
 “length triumph in secret.

“But he, the blessed *Jacob Behme*, the
 “*Teutonic*, at *Gerlitz*, in his house near the
 “water side of the river *Neisse*, Anno 1624,
 “the 18. day of the month of November, new
 “style, about the sixth hour in the morning,
 “being the 24. Sunday after *Trinity*, after he
 “had heard most exceeding lovely sweet
 “music without his chamber, and being
 “refreshed with the holy use of the Testa-
 “ment of Christ at his Supper, his sons and
 “some good friends praying and weeping
 “about him, with these his last and comfort-
 “able words, *Now I go hence into paradise*,
 “meekly and gently sighing, blessedly de-
 “parted, in the fiftieth year of his age.

“After the preaching of the funeral sermon,
 “he was buried in the Church-yard at *Gerlitz*,
 “and upon the grave a wooden cross was
 “set, with this mystical three-fold figure
 “graven upon it, *viz.*

“An Eagle with a Lilly-twig.

“A Lion with a Sword.

“A Lamb with a Mitre.

“The superscription over the cross was this,

“V . H . I . I . C . I . V .

“That is,

“Vnser Heil Im Leben Jesu Christi In Vns.

"In English thus,

"*Our Salvation is in the Life of Jesus*

"*Christ in us,*

"which was *J. B.*'s Motto, or usual speech,

"and superscription in his letters.

"Also these words were the inscription of
"the cross.*

"*Born of God.*

"*Dead in Jesu.*

"*Sealed with the Holy Spirit.*

"Resteth here *Jacob Behme* of *Old*
"*Seidenburg.*

✓ "Note. 1. The Southern Eagle stood upon
"a high rock, and with one foot trod on
"the head of a Serpent, and with the other
"held a Palm, and with its beak received a
"Lilly-twig, reached forth out of the Sun.

"2. The Northern Lion was crowned, and
"signed with a Cross, and held in the right
"foot before, a fire-flaming Sword, and in the
"left a fiery Heart, and rested with the
"hough or hinder part of the right foot

* For engravings of this Cross, see *Life of Jacob Behmen*, by Durand Hotham, London, 1654 (usually bound up with the English translation of the *Mys. Mag.*, 1654, folio); *Theosophische Wercken*, 1682, i. Band; *De Weg tot Christus*, etc., 1685; *Alle de Theosophische of Godwijze Werken*, 1686, i. Deel; *Theosophia Revelata*, 1715, Tom. ii.; ditto, 1730, i. Band; *Works* ("Law's edition"), 1764-1781, vol. i.

"behind upon a Cube, and with the left
"upon a Globe.

"3. The Lamb with a Mitre walked meekly
"and quietly between them both, in the
"meadows, and by the brooks and rivers of
"grace."

"His Seal or Stamp was a Hand out of
"heaven with a Lilly-twig.

"In the Memorial Books of good friends,
"he used to write these verses.

"Text. *Weme Zeit ist wie Ewigkeit,*
"*Und Ewigkeit wie die Zeit,*
"*Der ist befreit von allem streit.*

"Englished.

"*To whom time is as eternity,*
"*And eternity as time,*
"*He is freed from all strife.*

"The outward form of his body was almost
"of no personage, he was lean, and little of
"stature, with a forehead very much inbowed,
"high temples, somewhat hawk-nosed, his
"eyes were grey, and very azure, otherwise
"as the windows of *Solomon's* temple, he
"had a short, thin beard, a small, shrill voice,
"an amiable, pleasing speech; he was modest
"in his behaviour, humble in his conversation,
"and meek in heart. His highly enlightened
"spirit is to be discerned by his writings in
"the divine light.

“ *The following Relation was taken*
 “ *out of a Memorial of Michael*
 “ *Curtz, concerning what happened*
 “ *at the Departure of the blessed*
 “ *Jacob Behme.*

“ On Sunday (November 18.) early in the
 “ morning, he called his son *Tobias*, and
 “ asked him, *if he heard the excellent music.*
 “ He said, *No.* Then he spake that the door
 “ should be opened, that the singing might
 “ be the better heard. Afterwards he asked
 “ what the clock had struck, and was told it
 “ had struck Two, he said, *It is not yet my*
 “ *time, three hours hence is my time.* In the
 “ meanwhile he spake these words once.

“ *O thou strong God of Hosts, deliver*
 “ *me according to thy Will.*

“ *O thou crucified Lord Jesus Christ,*
 “ *have mercy upon me, and receive me*
 “ *into thy Kingdom.*

“ When it was near about six, he took leave
 “ of his wife and sons, blessed them, and said,
 “ *Now I go hence into Paradise.* He bid his
 “ son to turn him about, sighed deeply, and
 “ so very meekly and quietly departed from
 “ this world.

* * * * *

“ When this book was first printed, I
 “ endeavoured, by a friend, to present one of
 “ them to His Majesty King *Charles*, that

“ then was, who vouchsafed the perusal of it.
 “ About a month after was desired to say
 “ what he thought of the book, who answered,
 “ that the publisher in English seemed to say
 “ of the author, that he was no scholar, and if
 “ he were not, he did believe that the Holy
 “ Ghost was now in men, but if he were a
 “ scholar, it was one of the best inventions
 “ that ever he read. I need not add the
 “ censure of any other person: knowing none
 “ to compare with this, one way or other.”

“ *This author may be easily under-*
 “ *stood in every thing, by such a Con-*
 “ *sideration as this, which followeth.*

“ This outward world is to the outward
 “ man, the best looking-glass to see whatev-
 “ hath been, is, or shall be in eternity. Our
 “ minds, and the cogitations therein, are our
 “ best inward looking-glass, to see eternity
 “ exactly in: *In God are all things*, there-
 “ fore everything hath been in all eternity
 “ in God, both unmanifested, and manifested
 “ only to himself in himself: but in the
 “ world, and in our minds, they are un-
 “ manifested and hidden, and also manifest,
 “ or capable of being manifested, in their
 “ real truth and existence; both as they
 “ are uncreaturely in God, and creaturely
 “ in all things. Accordingly, one text says,

“ *Rom. i. 20, The invisible things of him,*
 “ *that is, his eternal power and Godhead or*
 “ *Deity, are seen by the creation of the world,*
 “ *being considered in his works, Rom. i. 19.*
 “ *And another says, Whatsoever is possible to*
 “ *be known of God, he hath manifested in*
 “ *man. And (John xvii. 3) it is life eternal*
 “ *to know thee the only true God, and him*
 “ *whom thou has sent, says the Son of God*
 “ *himself, Christ Jesus. The eternal infinite*
 “ *powers, both of light and darkness, in their*
 “ *own immensities in God, have always been*
 “ *the same, and have eternally wrought the*
 “ *same effects, and produced the same sub-*
 “ *stances spiritually, and invisibly to anything*
 “ *but God himself, which they are manifested*
 “ *to do in the invisible inward world of God,*
 “ *spirits, and the minds of men, and in this*
 “ *visible outward world; so that we may*
 “ *truly learn to know him who is all things,*
 “ *in our inward and outward world. All*
 “ *things that are manifested come out from*
 “ *him, and, when they cease to be manifested,*
 “ *they enter into him again, as into their*
 “ *centre, unmanifested. So he is the Cause*
 “ *of all causes, and when we know how he*
 “ *causes anything to be, as it is manifested*
 “ *to be in itself, then we understand the*
 “ *thing, and him that is the cause of it. His*
 “ *works, in all things whatsoever, are good,*

“ and cannot cease to be so; but when a
 “ creature, to whom he has given the power
 “ of the world to come, doth use it otherwise
 “ than its true property requires, that only
 “ becomes evil in and to the creature, not in
 “ God. But God being everywhere present
 “ in his total fulness, as himself says, *Am not*
 “ *I he that filleth all things?* therefore the
 “ highest cause of every thing must needs be
 “ in the thing itself. The inward heavenly
 “ and hellish looking-glass is in all our minds,
 “ and outwardly we want not a corporeal
 “ looking-glass of whatsoever is eternal to
 “ instruct our minds withal. So that if we
 “ consider all the works of God in the world,
 “ both inwardly and outwardly, we cannot
 “ but find and know him, and so know all
 “ things in ourselves and in him, and him in
 “ ourselves, and in all things else.

“ This I thought convenient to hint in
 “ brief, as an Introduction of the mind into
 “ the centre of all Mysteries.

“ JOHN SPARROW.

“ *Sunday, Decem-*
 “ *ber 18. 1664.”*

Böhme's writings were not divided in the MSS.
 into short paragraphs, as they now appear in the
 printed works; nor is Werdenhagen's Latin
 translation of the *Forty Questions*, 1632, octavo,
 10·9 cm. × 5·4 cm., so divided. The first editor

to split up the text and number the paragraphs was "*Mede-Borger van de vermingde Werelt*"—Fellow-citizen of the three mixed worlds—that is, Abraham Willemsso van Beyerland, who so treated the text in his translations of the original German MSS. into Dutch. As a rule, his paragraphs are shorter than in the later German editions; consequently the reference numbers to the two editions are not always the same. The English edition agrees with the Dutch. In the first German edition of the *Forty Questions*, 1648, a duodecimo, 12·6 cm. × 7·2 cm. (printed without the Appendix), the paragraphs are of considerable length; but Arabic numerals set in the margins indicate divisions corresponding to those of Beyerland.

In the German editions there are no side-notes. In the Dutch editions the translator added innumerable ones; and it is interesting to observe that, in Sparrow's translation, many of these have been reproduced. Two significant instances may be cited as belonging to the latter category: "Author's Preface," par. 9, note, and Ques. 30, par. 64, n. 2. Sparrow also added many side-notes of his own; e.g., Ques. 5, p. 110, notes 1, 2, 3, and 4; and *Clavis*, par. 218.

The following points may be of interest as further illustrating the relations between the Dutch, the English, and the German editions.

The symbolic figures outside the circle of the

"Figure of the Philosophic Globe" are in the Dutch, but not in any German, edition.

The special symbols attached to pars. 26, 27, and 159–161 of Ques. 1 are neither in the Dutch nor in the German editions.

Ques. 1. In the edition of 1647 (but not in the 1665 edition) the numbers 258 and 352 are dropped out, the succession being 257, 259, 260, etc., and 351, 353, 354, etc., the English edition thus maintaining strict uniformity with the Dutch.* In all German editions (with the exception of 1648, as above mentioned) the total number of paragraphs of Ques. 1 is 281. .

At p. 84 Mrs Hehner has added a footnote, pointing out that Sparrow has substituted "water" for "fire" in the last clause of par. 282. In making this alteration Sparrow does not stand alone: Beyerland had done the same before him, the Dutch reading "om dat de Sucht des Waters." As the Dutch translations were done with the most scrupulous care—the original German being given in the margin, whenever it was not literally rendered in the text—and, as no side-note appears, it would almost seem that the MS. upon which Beyerland's translation was based, read

* As Sparrow gave no indication in the text that this hiatus was intentional, the editor of the 1764 reprint gave every par. from 259–351 inclusive a lower number by one, and a lower number by two to the last three paragraphs. Thus, in that most carefully edited reprint, references given to Ques. 1 later than par. 257 will not agree with those in any other edition of the *Forty Questions*.

"Wasser" at this place. At the same time, the earliest German edition, 1648, has "des Fewers Sucht"; so that it is quite possible that Beyerland himself made this alteration, and omitted to notify the same in the margin, and that Sparrow accepted Beyerland's rendering. A similar instance occurs in Ques. 4, par. 1, where Sparrow prints "for its habitation," when the literal rendering would be "for its joy." Here the Dutch is "beyde, tot eene Spijse, en tot eene Wooningh" = both as food and as a habitation. But in Ques. 7, par. 6, the substitution by Sparrow of "water" for "fire" in his 1665 edition has no parallel in the Dutch. See p. 123, footnote.

The Dutch and the English arrangements of the clauses in pars. 3-4, Ques. 40, are alike: the German is different.

In the *Clavis* the numbering of the paragraphs in the Dutch and in the English editions is identical. In the German editions of 1662, 1675, and 1698 (the last, apparently, printed from the same type as 1675) the paragraphs are not numbered, and are of considerably greater length. The other German editions are numbered uniformly, but disagree in this respect with the Dutch and with the English. In the German editions, too, there is nothing corresponding with the way in which the letters of the name "Jehova" (pars. 33-38) are arranged on the printed page; nor do the astronomical signs set to the headings of pars.

70, 72, 77, 87, 99, 118, and 122 appear. In both these cases Sparrow has manifestly adopted Beyerland's plan.

The Table of "The Seven Forms of Spirits," p. 32, is the same in all editions, with the exception of the composite astronomical symbol at the top. This is found in Dutch and in English copies only.

As the result of Mrs Hehner's careful comparison of the English editions with the much later, and most approved, German editions—for which service I owe Mrs Hehner a deep debt of gratitude—the high quality of Sparrow's work becomes apparent. Especially so, when it is remembered that these standard editions were the outcome of the most exacting and uncompromising scrutiny of every available source of information by men whose qualifications for the task were of the highest order. The enthusiasm manifested over the publication of the 1682 edition was so great, that no labour, no expense, was considered too great to be lavished upon the work.

To the student of these writings who is denied the advantage of reading Böhme in the original, it will, I feel sure, be a comfort to know that John Sparrow has given us a version so reliable.

C. J. B.

PURLEY,
February 5th, 1911.

THE EMENDATIONS

THE Emendations are the outcome of a very close comparison of Sparrow's translations of the *Forty Questions* and of the *Clavis* with the original German. For this purpose the editions of 1682 and 1730 have been used. The former was the first complete edition issued of the whole of Böhme's works, and was produced under the able editorship of John George Gichtel, assisted by several earnest and competent Böhme students of the time. Such of the books as had been separately published were closely compared with the MSS., which were acquired for the purpose; and the whole work was carried out with scrupulous care and exactitude. As the result of these labours a number of errors were discovered in the earlier editions, and duly corrected.

After the appearance of the 1682 edition, Gichtel continued his studies; and on his death in 1710 his private copy was found to contain, in MS., many further corrections that he considered desirable. A not very successful attempt was made to use these in publishing the edition of 1715; but

they were finally incorporated, in correct form, in the enlarged and improved edition of 1730.

Curiously enough, so far as the *Forty Questions* and the *Clavis* go, the 1682 edition appears to be—as regards difficulties of spelling, and a few other details—more reliable on the whole than the edition of 1730, although the latter is now generally looked upon as the standard edition. This observation applies, of course, to the work, principally when viewed from the standpoint of a translator.

In some instances, and on specially important points, the latest German edition, edited by Schiebler, has also been consulted. In further elucidation of certain expressions, St Martin's interesting translation of the *Forty Questions* into French has been referred to. This great mystic applied himself devotedly to a most minutely literal rendering of Böhme's terminology; but as the French language does not lend itself well to this treatment, the result, as a whole, can scarcely be said to be happy. Nevertheless, since St Martin penetrated deeply into the *spirit* of Böhme, his painstaking work is often illuminating, and many isolated expressions and special renderings are particularly apt and suggestive.

In the making of these notes a few simple rules have been followed throughout as consistently as has been found possible. The abbreviation "lit." indicates a more literal, though generally a clumsier

translation; the word "or" an alternative, though not necessarily a better, translation. When neither is used, there has been an attempt, made with all due respect, to improve, or make clearer, the original translation. In most of these cases the German text has been quoted for the benefit of the student, who can thus use personal judgment. When a single German word is quoted it is placed immediately after the corresponding English word.

Further, it may be added that these emendations deal exclusively with word values; the endeavour has been to give the closest possible rendering of the author's own terms. A brief explanation has occasionally been given, but anything in the nature of free comment has been avoided. In many instances the note given may appear hypercritical and almost superfluous; but to the lover of Jacob Böhme no minute detail connected with the elucidation of his writings can be quite uninteresting. After all that has been said and written about the difficulties and obscurities of his phraseology, it is very certain that much help is to be gained from a study of his works in the original. His bold handling of words—in using a root-word for a root-idea, for instance, or coining graphic compounds, or eliminating a syllable to extract a buried meaning—is most suggestive and illuminating. In some cases the translator cannot hope to reproduce such expressions in all their originality and pointedness. For Böhme's genius gives the

X L.
QUESTIONS
Concerning the
SOULE.

Propounded

By Dr. BALTHASAR WALTER.

And Answered,
By JACOB BEHMEN.

Aliàs Teutonicus Philosophus.

And in his Answer to the first Question is the
Turned EYE,

OR,

Philosophick GLOBE.

(Which in it selfe containeth all Mysteries)
with an Exposition of it.

Written in the Germane Language.

ANNO. 1620.

LONDON

Printed by M. S. for H. Blunden, at the Castle
in Corne-hill. 1647.

A CATALOGUE OF THE FORTY QUESTIONS

[*In this Reprint the original Edition has been slightly altered, in places, in accordance with John Sparrow's translation, printed by L. Lloyd, 1665.*]

THE author wrote this answer to these questions, chiefly for his friend's sake that sent them to him, as also for the benefit of all such as love the knowledge of Mysteries: this friend of his was *Dr Balthasar Walter*, who travelled for learning and hidden wisdom, and in his return home, happened to hear of this author in the city of *Görlitz*; and when he had obtained acquaintance with him, he rejoiced, that at last he had found at home, in a poor cottage, that which he had travelled for so far, and not received satisfaction: then he went to the several universities in *Germany*, and did there collect such questions concerning the soul, as were thought and accounted impossible to be resolved fundamentally and convincingly; which he made this catalogue of, and sent to this author, from whom he received these answers according to his desire, wherein he and many others that saw them, received full satisfaction.

QUESTION 1

- ✓ Whence the soul proceeded at the beginning?
- ✓ 2. What is its essence, substance, nature and property?
- ✓ 3. How is it created in the image of God?
4. * What, and when, was the breathing of it in?
5. How is it peculiarly fashioned, and what is its form?
6. What is its power?
7. Whether is it corporeal, or not corporeal?
8. After what manner cometh it into the body of man?
9. † Which way doth it unite itself with the body?
10. Whether is it ex traduce and propagated after a human bodily manner? or every time new created and breathed in from God?
- 11. How, and where is it seated in man?
12. How, and what is the illumination of it?
13. How doth it feed upon the word of God?
14. Whether is such new soul without sin?
15. How cometh sin into it; seeing it is the work and creature of God?
16. How is it kept in such union, both in the Adamical and regenerate Body?
17. Whence and wherefore is the contrariety between the flesh and the spirit?

* "What, and when," etc., lit., "What is the inbreathing and when doth it take place?"

† "Which way" (*Was massen*), "In what measure," or "How far," "To what degree."

18. How doth it depart from the body at the death of a man?
19. * How is it mortal, and how immortal?
20. How doth it return to God again?
21. Whither goeth it when it departeth from the body, be it saved or not saved?
22. What doth every soul departed? Doth it rejoice till the Last Judgment-day?
23. Whether do the souls of the wicked, without difference (for so long a time before the Day of Judgment), find so much as any mitigation or refreshment?
24. Whether do men's wishes profit them anything, or sensibly do them them any good?
25. What is the hand of God, and the bosom of Abraham?
26. † Whether doth the soul take care for men, their friends or children, or their goods; and whether doth it know, see, approve or disapprove their undertakings?
27. ‡ Whether doth it know this or that art, or occupation, whereof (while it was in the body) it had sufficient skill?
28. Whether also doth it obtain somewhat more

* "How is it mortal," etc., lit., "Whether the soul be mortal or immortal."

† "Whether doth the soul," etc., lit., "Whether doth the soul of the departed," etc.

‡ "Whether doth it know," etc., lit., "Whether the souls know and understand, after death, those things and arts wherein they were, while in the body, specially well informed."

certain knowledge of divine, angelical, earthly and diabolical matters, than it had in the body?

29. *What is its rest, awakening and glorification?*

30. *What is the difference between the resurrection of the flesh and of the soul, both of the living and of the dead?*

31. *What kind of new glorified bodies shall they have?*

32. *What shall their form, condition, joy, and glory be in the other life?*

33. *What kind of matter shall our bodies have in the life to come?*

34. * *What is the lamentable and horrible condition of the damned souls?*

35. *What is the Enochian life, and how long doth it continue?*

36. *What is the soul of the Messiah, or Christ?*

37. † *What is the Spirit of Christ, which he willingly commended into his Father's hand?*

38. *Of the things which shall come to pass at the end of the world?*

39. *What, and where is paradise, with its inhabitants?*

40. *Whether is it mutable, and what shall it be afterwards?*

* Lit., "What is the lamentable, horrible, and wretched condition," etc.

† Lit., "What is the spirit of Christ, which was obedient, and which he commended into his Father's hand?"

TO THE READER

IF we knew the preciousness of our own souls, we would confess and acknowledge with an inward feelingness, the answer to Christ's Question, when he said: What shall it profit a man to gain the whole world and lose his own Soul? Or what shall a man give in exchange for his soul? The soul is so precious, that nothing can truly be valued at so high a Rate. To save it is the greatest gain, to lose it is the greatest loss: then who will not highly prize the study and understanding of the way to save it? Christ saith, He that will save his soul shall lose it, and he that will lose his soul shall save it: But who understandeth this? We know it is the earnest desire of every soul to be saved, and to be happy and glorious, but the way is very unknown to us poor fallen souls, for we can hardly suppose that losing will be the saving of ourselves: Christ also taught that the way to Glory was through many tribulations and Death; this way he entered into Glory, and so have all the blessed from the beginning of the world, and can no otherwise to the end thereof. But how shall a soul know the

way to lose and deny itself, so that it may assuredly attain Eternal Salvation? Let it listen, in its heart and Conscience, inwardly to that Teacher, which it shall find there, who is God himself: we have the Testimony of *Moses* for this, who told the *Israelites*, The Word, the Commandment is nigh thee, in thy heart and in thy mouth (not the outward, but the Inward heart and mouth); as also the Apostle *Paul* saith to the *Romans*, that Christ the Eternal Essential word of God, the word of Faith which they, the Apostles, preached, is nigh us, in our hearts and in our mouths; and in another place he saith, Do you not know that Christ is in you, except you be past reproof, *ἀδόκιμοι improbi*? Furthermore, the Apostle *John* saith, that God is Love, and he that loveth, God dwelleth in him, and he in God; which we all perceive is true, for in him we live, and move, and have our being. And this may be known, though the Apostle *Paul* had not said so much, for one of the Poets of old spake what he knew, and said, We are all of his Offspring, as the Apostle mentioneth it: Nay, we all know, that he that doth well is the servant of God, but he that doth evil is the servant of the Devil who ruleth in his heart: and though there is none that doth good, nor not one, nor can do of himself, while he is in this mortal life, yet through Christ in him, he can desire to do well, and be sorry when he hath been drawn away to do evil by the lusts of his own heart, by which the Devil tempteth us to do evil;

but if we will resist the Devil, he will fly from us; if we will leave off to do evil, and desire, try, and learn to do well, without doubt we shall be able, through God that dwelleth in us; and then he will teach us all things, and lead us into all truth by his Spirit. All this we shall fully understand, and all Mysteries, when God shall manifest himself in us, if we earnestly desire it with all humility, self-denial, losing of our souls, and being nothing in ourselves; for then God will be All in All, and nothing is impossible with God: All this, and much more, hath the Author of this Answer to these Questions concerning the soul, found true; and hath out of his inward Mystery manifested many things in this, and other Writings of his, the knowing whereof will be exceeding useful to the furtherance of the salvation of every soul; which when I had read I was very much satisfied in my own soul, and do desire that others may be made partakers of them, so far as lieth in me. I have therefore taken in hand to put this Treatise into *English*, which I chose to do rather out of the Original than out of any Translations, because they many times come short of the Author's own meaning, and because I found many errors in some of them. And he is so deep in his writings, that we have need to desire that our souls may be put into such a condition as his was in, else they cannot be fully understood; but the same God that satisfied his desires, will satisfy ours, if we cast ourselves upon him

in our souls, and let him do with us what he pleaseth.

Concerning the Author, he was from his youth much addicted to the hearing of Sermons; and hearing that speech of our Saviour's, Luke xi. ver. 13, *Your heavenly Father will give the Holy Spirit to them that ask it.* And by the differences and controversies in Religion, which he knew not how to satisfy himself in, he was so stirred up and moved, to ask, seek, and knock, that he might know the truth; upon which by the *Divine drawing and will*, he was in spirit wrapt into the *holy Sabbath*, in which he remained seven whole days in highest joy, by his own confession. After he came to himself, he laid aside the folly of youth, and was driven by Divine zeal earnestly to reprehend impudent, scandalous, and blasphemous speeches, and did forbear in all his actions the least appearance of evil; and continued to get his living by the labour of his hands, till the beginning of the sixth seculum, which was the year 1600. When he was a second time possessed with a divine Light, and by the sight of a sudden object, was brought to the inward ground or Centre of the hidden nature: yet somewhat doubting, he went out into an open field, and there beheld the miraculous works of the Creator, in the signatures, figures, or shapes of all created things, very clearly and manifestly laid open; whereupon he was taken with exceeding joy, yet held his peace in silence, praising God. But

ten years after, in the year 1610, through the overshadowing of the holy Spirit, he was a third time touched by God and renewed, and became so enlightened, that lest so great grace bestowed upon him should slip out of his memory, and he resist his God, he wrote privately for himself (without the help of any Books but the Holy Scriptures) many Books the Titles whereof follow at the end of this work. Which books contain such high and deep grounded Mysteries of the Deity, as have not been revealed since the Apostles' times.

On the 18. *Novemb. Stilo novo*, betimes in the morning, he called one of his sons, and asked if he also heard that excellent music. He said, No. Then he had that the door should be opened, that that music might be the better heard. Afterwards he asked what o'clock it was. Being answered that it had struck two, he said, It is not yet my time, my time is three hours hence. In the meantime he was heard to speak these words:

O thou strong God of hosts, deliver me according to thy will; O thou crucified Lord Jesus, have mercy upon me, and receive me into thy Kingdom.

When it was near about six of the clock, he took his leave of his wife and sons, and blessed them, and said: Now I go hence into Paradise. Then spake to his son to turn him, and sighing deeply, he mildly and quietly departed this world.

If it were not for the great fruit that I conceive may grow to every one that studieth it, I should be

sorry that I am the Instrument to make such things known in my Native Language; and much more unwilling it should be published to the view of so many various minds, as are now sprung up: But my hope is, goodness will get the upper hand, and that the fruits of the Spirit will prevail to the subduing of the Lusts of the flesh. Now I readily submit to the censure of those who have that good desire; and of those who are not proudly and perversely wedded to their own conceits (when they have considered this Author's meaning); whether this will not be as beneficial to us as it hath been to other Nations: Indeed my mind is led to think, that our troubled doubting Souls may receive much comfort, leading to that inward Peace which passeth all understanding; that all the disturbing Sects and Heresies arising from the Darkness and malice of men and Devils, will be made to vanish, and cease by that understanding which may be kindled in them from it. They that rule, will perceive how to effect all their good purposes, to the joy and happiness of them that are subjected to their government; and Subjects will soon learn to obey in everything, as the Primitive Martyrs did, though they should live under such Governors as they did. So God shall be glorified by all men's love to one another, and peace will flourish over all the Earth.

It may be some will think it so hard to attain the understanding of this Author, when they read the answer to the first Question (which is far more

difficult than any of the other, because it contains the sum of them all in brief), that they will forbear to take so much pains as they suppose is requisite. But if it should prove a little harder than other writings, the profit will countervail the Labour with a hundredfold advantage; yet let everyone read it themselves, or hear it read with their own ears, that others' misreport hinder them not from so great a benefit, and they shall no doubt attain it, for I am convinced, by my own experience, that every one may receive according to their vast or narrow capacity, who have, according to mine own measure, been satisfied, though I be

*One of the unworthiest
of the Children of Men,*

J. S.

TO THE EARNEST LOVERS OF WISDOM

THE whole world would not contain the books that should be written of Christ, if all that he did and spake should be written of him, flowing from that fountain of wisdom which dwelt in him. What then can be expected in a little Preface, but some few observations of the footsteps and paths of wisdom? And they are set down here as they occasionally presented themselves to the thoughts of him who desireth to be made fit for acquaintance with the lowest scholar in her school.

Many have been her scholars in their own way, which nature hath inclined them to; or God in them that have kindled the divine nature, and so have been made partakers of it in their souls. We may perceive the excellency of every one of them, by that which hath been left for a record behind them, and their fitness to be followed, in order till we shall attain the highest pitch we are capable of.

Since the true grounds of the ancient wisdom have been hidden in the dark writings of the wise

men of former ages, some in this later age have endeavoured to reform the errors that have arisen from the want of knowing those grounds from which they wrote. The writings of that learned Selden are eminent in this kind, among others. By which means the true fame and glory of learning hath been in some part restored again; as also by contriving means to direct the way to raise the several kinds of knowledge from their own true basis and foundation.

The renowned Sir Francis Bacon, Lord Verulam, Viscount of St Albans, laid his foundation sure, and raised his building high. By his *Instauratio Magna* he taught men, first to free themselves from the *Idola mentis humanæ*, and then laid down the whole process of the mind, from a natural and experimental history, to raise a natural philosophy: which doth shew the way to compose a divine experimental history, to the building of a divine philosophy, or mystical divinity.

Comenius also, by his *Pansophiã*, designeth the best way to educate all from their childhood, so that in the shortest time they may get the highest learning their natures can attain to.

Pellius, in his platform concerning the *Mathematics*, doth design to raise the principles and whole structure of that art, out of every one's self, without the help of books or instruments, by a treatise he calleth *Mathematicus ἀντάρχης*; which may be well transferred to a Philosophus, Medicus,

Legislator, Jurisperitus, Politicus, Theologus, Theosophus, ἀντάρχης.

Also that strict inquirer into truth, Comes Castri Insulæ, in his book *De Veritate*, teacheth the true progress of the mind in finding the certain infallible truth in all things.

Du Chartes doth lay the foundation of his philosophy in such grounds and principles as are undeniable, to him that doth but consider what is in his own thoughts.

These, and some others in their kind, have gone as far as the natural faculty of man's outward reason can reach. This author, Jacob Behmen, esteemeth not his own outward reason, but acknowledgeth to have received a higher gift from God, freely bestowed upon him, and left it in writing, for the good of those that should live after him.

And in his writings he hath discovered such a ground, and such principles, as do reach into the deepest mysteries of nature, and lead to the attaining of the highest, powerful, natural wisdom. Such as was amongst the ancient philosophers, Hermes Trismegistos, Zoroaster, Pythagoras, Plato, and other deep men conversant in the operative mysteries of nature. And the modern Trevisanus, Raymundus Lullius, Paracelsus, Sendivogius, and others. By which men will be satisfied that not only they have gotten, but that we also may get, that *Lapis Philosophorum*, the philosopher's stone, indeed.

Those principles do also lead to the attaining such wisdom as was taught in Egypt, in all which learning Moses had skill; to the wisdom also which was taught in Babylon among the Chaldeans, Astrologians, and wise men or magi, with whom Daniel was brought up; also to that wisdom of the East, from whence came the three magi, *Matth.* ii. 1, who saw the star that led them to Jerusalem, and to Bethlehem, where they saw the child Jesus, and worshipped, and so returned, with whom God himself vouchsafed to speak and direct them what to do.

The ground and principles in his writings lead to the attaining of the wisdom which excelled the wisdom of the East, 1 *Kings* iv. 30, 31, which Solomon had, and wrote in the *Proverbs*, and in a book (which hath not yet been extant with us in Europe, but is reported to be found in the East country, some few years since), wherein he wrote of all plants, from the cedar, to the moss that groweth upon the wall, and of all living creatures, 1 *Kings* iv. 33.

His ground discovereth the way to attain, not only the deepest mysteries of nature, but divine wisdom also, theosophy, the wisdom of faith, which is the substance of things hoped for, and the evidence of things not seen with the outward eyes. This wisdom bringeth our inward eyes to see such things as Moses saw in the mount, when his face shone like the sun, that it could not be beheld:

such things as Gehazi saw, when his master Elisha had prayed that his eyes might be opened (his inward eyes, for before, his outward eyes were as open as any of ours, if not more so, being he was servant to so great a prophet), so they were opened, and he saw angels fighting for Israel: such things as Stephen, who saw Jesus sitting at the right hand of God; when his face shone like the face of an angel, at his stoning: and Paul, who saw things unutterable in paradise, when his outward eyes were struck blind. Such wisdom as this seeth and knoweth all Mysteries, speaketh all tongues of men and angels; that tongue which Adam named all the creatures by in paradise: also it can do all miracles. For the enjoying whereof men would give all their goods unto the poor, nay, give their bodies to be burned; so desirable a thing it is to enjoy it in this life; but while corruption sticketh to the soul it must have charity, or else this seed of faith will not bear the fruit of eternal life in paradise for ever, where there is nothing but an eternal miracle, of which all miracles on earth are but in part; but when that which is perfect is come, then that which is imperfect shall be done away. This is the wisdom by which Moses wrought his wonders above nature, and all the prophets after him to Christ; and it is that which our Saviour Jesus Christ himself taught to his apostles and disciples, and which the Comforter doth continually teach the holy servants of God ever since. And by

what is written by this author, it may be believed that both the same wisdom may be attained now, and the same power of the Holy Ghost, by which they spake and wrought their miracles; and the cause discerned why scarce any hath been wrought for so long a while. Yes, men will believe that greater things shall be done, as our Saviour tells the apostles, than they saw him do. For it will appear, that the power in one man, even of one thought in a man, is able to change the whole universe in a moment. This power was in part in the prophets and apostles, who could raise the dead; and when the time appointed is come, that all the dead shall rise, that power will do it, though it should be but as a grain of mustard-seed in one man, and restore the whole creature to the glorious liberty of the sons of God. Surely it will be worth our pains to find such wisdom as this.

By the study of these writings men may come to know (every one according to his condition, property and inclination) how all the real differences of opinions, of all sorts, may be reconciled; even the nicest differences of the most learned critics in all ages: that which seemeth different in the writings of the profound magical, mystical, chemic philosophers, from that which we find in the experimental physicians, philosophers, astronomers, astrologers and mathematicians may be reconciled, by considering what this author teacheth, that the names which were given to the seven planets do

signify the seven properties of eternal nature, and are the cause of all those things which are by experimental men accounted the first and deepest causes of all.

Also thereby the differences in religion may be so reconciled, that the minds and consciences of all doubting persons may be satisfied about predestination, election, creation, corruption, salvation and restoration, so clearly, that all will love one another; and that hard lesson to love our enemies will be readily learnt, and men will quietly contribute to the studying that one necessary thing, that treasure hidden in the field, that gold of the kingdom of heaven, that precious pearl, that all in all, faith and love, and Christ, and God, when they shall perceive that all this lieth hidden in every soul, in one measure or other, and may be found, and the way set down so plain, that every soul may find it.

Thereby the writings of all men will be understood, even the very darkest Mysteries contained in the writings of the prophets and apostles will be made plain and easy to the simplest thirsty soul; and then, when that appeareth which is now hidden, that excellent glory, every one will not only see it, but walk in the way that leadeth to it, and so attain it in the highest degree of every one's capacity and capability.

While this wisdom is growing, it will so reform the laws, by degrees, in every nation, that at length

the whole world will be governed in peace, to the joy of all.

Perhaps some will think this impossible. Let them consider, that if they be told of a curious city, and of the incredible things that are done there, by him that hath been there, and seen what he relateth, and he describe the way so plain that they may come thither themselves, will they not go, that they may know, as well as he that told them? Do so by this author. Read this book diligently, and seriously, till you apprehend the true meaning, but of some part of the way he here describeth, which may easily be done: and you will be satisfied the things are true, and that the way he sheweth is true, and be able to walk in it, and also be very thirsty to labour in that way, more and more, till you attain your whole desire; and then you will keep it as the best jewel, a memorial of all Mysteries.

But let everyone read it themselves, whether it be the highest king that sitteth upon a throne, or the meanest maid that grindeth in a mill, or hear it read with their own ears, if they mean to partake of this so high a gift from the most high, or else the devil may easily bereave them of it.

THE AUTHOR'S PREFACE TO BALTHASAR WALTER

1. **B**ELOVED Sir, and my good Friend, it is impossible for reason to answer these your questions, for they contain the chiefest and greatest Mysteries, which are alone known to God.

2. Hence saith ¹*Daniel* to King *Nebuchadnezzar*: ¹ *Dan. ii. 27*
That which the King asketh and desireth of the ^{30. And such}
learned *Chaldeans*, *Astrologians*, and *wise men*, is ^{an answer}
not in their power. The God of heaven only ^{*Joseph gave*}
reveal secret things: it is not in my reason to ^{to the King}
answer the king; but that the king may perceive ^{*Revel. Gen*}
the thoughts of his heart, God hath revealed it, not
that my reason is greater than any man's living.

3. So likewise I say to you: you shall be answered, not that my reason is greater than any man's living, but only that you may perceive the thoughts, the earnest seeking and desire of your heart, it is given me to answer you.

4. And you should not, ²in such a way, so ² according
anxiously seek after these things; they are in no ^{to the reason}
outward reason: But to the spirit of God, nothing ^{of the out-}
is impossible: seeing we are the children of God, ^{ward man.}

and in Christ new born of God, the son seeth very well what the father doth in his house, and also learneth his art and work.

5. Seeing, also, we are the Mystery of God, we ought not to suppose, that we must not meddle with such Mysteries, as Antichrist teacheth; for none taketh unto himself anything of God's Mysteries, unless it be given him: and St James saith, *1 Every good and perfect gift cometh from above, from the Father of lights, with whom there is no change nor alteration.*

6. And seeing you seek so eagerly after such things, you become thereby even the cause of finding them; for God giveth his Mysteries both by means, and also without means; but that no man might boast, he often maketh use of very mean people about them, that it might be acknowledged that they come from his hand.

7. You shall be answered with a very sound and deep answer, yet briefly comprised, not according to outward reason, but according to the spirit of knowledge.

8. And although I could sufficiently shew and demonstrate these things in a larger description; yet seeing they are all described, and explained at large in my other writings, at present I set them down but briefly, for the ease and delight of the Reader, and that it may serve for a short Memorial of the great Mysteries.

9. But he that desireth to know these things

fully and fundamentally, let him seek them in my former writings, especially in the ¹third part, and there he hath the whole ground of the *divine essence; and also of the creation of all things; of that which is eternal, and of that which is corruptible; and how every thing was made, and is come to be as it is, and act as it doth, and what it shall be in the end.

10. And therein also lieth the Key of the *Mysterium magnum, the great Mystery*, so far forth as a creature is able to comprehend or bear, and thither we refer you for further explanation; and so I commend me to you, into the brotherly love in Christ. Anno 1620.

JACOB BEHMEN.

* Note, that by the words divine essence, substance, or essentiality in the writings of this author, he meaneth not that essence which is God himself, but whatsoever is besides God, which taketh its original form from God, as the eternal ideas in the wisdom of God do. And that which is essential according to the form or figure of the idea, and that wherein all ideas lie, he calleth *Mysterium magnum* and *Cœleste Arcanum*.

THE FIRST QUESTION

Whence proceeded the Soul Originally at the beginning of the World?

1. WE have, both in our second and third book, sufficiently laid open the mysteries of the soul, according to the three Principles of the divine *essence; where also we have set down, by many circumstances, the eternal centre of the eternal nature; and also the Ternary of the divine essence; and moreover, what eternity hath ever been, and how the beginning of the creation ¹was brought forth; and what an angel, ¹Or came to and what a soul is ^{1c.} Also we have laid open the heavy fall of Lucifer; and moreover, both the mothers which have so brought it forth, †the one ²procreating the heavenly essentiality, and the ³engendering.

* "Essence" (*Wesen*), often translated with equal correctness "substance" or "being."

† "The one procreating the heavenly essentiality," etc. Lit. "for the one generateth the heavenly essentiality, and the other, hellish abomination." Applying here to mother-principles which only develop in opposed directions a common life-impulse, the words "procreate" and "engender" do not appropriately render the original term. The process indicated is one of gestation and bringing forth.

other the hellish, where also we have written of light and darkness.

2. Therefore we shall not be very well understood by the Reader, in this treatise, unless he hath read over, and well *¹comprehended, the third ²part of our writings.

3. Although that apprehending is not in human power, yet the way thereto is very faithfully shewn him; so that if he do long to attain it, he shall obtain a ³Guide and Director (if he follow our counsel) who will shew him the key of the *Mysterium magnum*, leading to that precious *Philosopher's stone*, and to all Mysteries: let none think this impossible, for with God all things are possible: He that findeth God, findeth all things with and in him.

4. Now you know, ⁴according to reason, that all things are originally sprung and derived from eternity: This also the Holy Scripture tells you: In God are all things; in him we live and move and have our being, and we are his offspring.⁵

5. And although men cannot say of God, that the pure Deity is nature, but that it is the Majesty in the Ternary; yet we must say that God is in nature, although nature can as little †reach or comprehend him, as the air can comprehend the sunshine: However, we must say, that nature is born

* "comprehend, understand" (*fassen*), "to grasp."

† "reach" (*greifen*), "to take hold of."

in his will, and that it is * a SEEKING, produced out of eternity; for where there is no will, there is also no desire.

6. But in God there is an eternal will (which is himself) to beget his ¹Heart or Son; and this will maketh † the ²stirring or proceeding out of the will of the Heart, which is a spirit; so that the eternity consisteth in ³three eternal forms, which are commonly called Persons, as we have very accurately ⁴explained it in our third book.

7. Then if we discern and know that there is not only light and Majesty, but also darkness, as is plain, it behoves us to know whence darkness ariseth.

8. For in the eternity beyond nature there can be no darkness, for there is † nothing to bring it forth; we must only look into the will and the desiring; for a desiring is attracting.

9. And whereas in the eternity it hath nothing but only itself; § it draweth itself into the will,

* "a seeking" (*Sucht*), a root word, now used almost exclusively in the formation of other words. Denotes a cause to "seeking" rather than the seeking itself; a compelling motive power, an irresistible urge, a passionate longing. St Martin has given here the better rendering (*un attract*, or *attrait*), "an attraction," for Böhme himself writes: "The magnetical attraction is the beginning of nature." (*Election*, 2. 41.)

† "the stirring or proceeding out," etc., lit., "the motion and proceeding forth of the heart out of the will." St Martin gives a suggestive rendering (*l'émotion et l'expansion du cœur hors de la volonté*).

‡ "nothing to bring it forth," lit., "nothing to produce it."

§ "it draweth itself into the will" (*das zeucht sich*), lit.,

¹ Or understood.
² Or book.

³ Leader, or the Holy Ghost.

⁴ in or by.

⁵ Rom. xi. 36.
² Cor. v. 18.
Acts xvii. 23.

¹ glance or lustre, or brightness of his glory.
² Or rousing.

³ 1, Will; Father. ², Heart; Son. ³, Proceeding, or Efflux; Holy Ghost. ⁴ declared, or expounded.

and maketh the will full, and that is its darkness; whereas otherwise, if it were not desiring it were a nothing, ¹but an eternal stillness without ²essence.

¹ Or viz.² Or being.³ movableness.⁴ astringency, or bitingness.
⁵ acidness.

10. Thus the attraction maketh ³mobility and essences, which otherwise could not be in the stillness; and so also this maketh ⁴harshness, hardness, and drought, together with ⁵sharpness.

11. Neither can we say, for all that, that the darkness swalloweth up the light, viz. the eternal liberty; for that which is eternal cannot be altered nor changed: but yet we must say that light and darkness are in one another.

⁶ Or power.

12. Now the light is good, and hath ⁶virtue; but the darkness hath the harshness, hardness and coldness: and the desire of the will maketh essences and attracting, which is a ⁷stirring in the hardness; and if that which is attracted do stir by the drawing, then it causeth †a jarring, whereby light and darkness are mingled together in the sharpness.

⁷ wriggling.

13. And we must consider that the free light is sharpened in the essence in the sharp stirring, whereby we come to understand the ⁸fire-flash,

⁸ lightning.

"it makes itself into something," i.e. concretes and generates itself; the idea is that of a coagulating, creating thereby a corresponding void or darkness, the womb wherein "essentiality" or "substantiality" begins.

* "harshness, hardness and drought," lit., "astringency, hardness and grossness."

† "a jarring" (*Wirrung*), "a confusion, a mixing up."

and the eagerness; and yet we cannot say that there is any *rending.

14. For that which is eternal, without beginning, admits no severing, but stands as a wheel, which begetteth itself in itself: whereof you have a similitude in the mind of man, where, indeed, there is †a will of a rising and running, but no removing: the greater the will is, the greater also is the ¹essence, and the more strongly it is sharpened.

¹ Or being.

15. Thus the still liberty, which is neither darkness nor light, is sharpened in the sharp desiring attracting, so that it appeareth as a flash which shineth.

16. Also, we cannot say that the liberty doth †take in the flash; for from eternity it hath had nothing: but we can well say, that the light and splendour shineth in the liberty.

17. For that which is free, letteth in the light; but that which is not free (as the ²harshness which ²Or astringency. maketh darkness, and is material, to speak in a spiritual sense), that doth not receive the light.

18. This we can truly say, that whatsoever is §³transparent, and not of a gross nature, taketh in ³mild or fluid

* "rending" (*Trennung*), "separation."

† "a will of a rising and running, but no removing" (*ein Wille eines Erhebens und Fliehens, und aber kein Weichen*), "a will to rise and expand, but no parting [or yielding]." St Martin also translates *une volonté de s'élever et de s'étendre, mais aucune séparation*.

‡ "take in" (*fangen*), "to catch."

§ "transparent, and not of a gross nature" (*sanft und um-*

the light, as appeareth by the water which taketh in the light, and the harsh earth doth not.

19. Moreover in fire you have a sufficient manifestation of the essence of all essences; for you see that the fire burneth in a harsh dry matter; for it is the harsh desire which entereth into itself, like a great anguish, and reacheth after the liberty; where also it receiveth the liberty, like a flash, and it kindleth by the flash that it burneth.

20. And although it must be understood that there is no such fire in the eternal essence, as that is which appeareth externally, yet it is internally in the harsh desire, and externally it *remaineth dark: Therefore the eternal fire is externally dark; and internally, as it is in itself in the will of the eternal liberty, it is a light, which shineth in the still eternity.

21. Now then, we understand, that in fire there are ten ¹forms, all which are born in the will, and †all belong properly to the eternal will;

fassend), lit., "soft and comprehensive" [capable of receiving and holding], i.e. "yielding and absorbent," or, in the spiritual order, "meek and receptive." Though the fact of transparency, a letting through of light, be here implied, the main idea seems to be the power to receive and contain.

* "remaineth dark" (*bleibet eine Finsterniss*), lit., "remaineth a darkness." St Martin renders this *demeure une grande Ténèbre*, and the word *Ténèbre* perfectly expresses the idea here involved, of an objective darkness, the Scriptural "thick darkness," which is but the first aspect of the Light itself. "The Lord spake out of the thick darkness."

† "all belong properly to the eternal will" (*sind alle des ewigen Willens Eigenthum*), lit., "are all the property of the eternal will."

* therefore we rightly say, that the eternal will is God's will; and that the liberty which hath the will, is God himself; for it is the eternity, and nothing else.

The First Form.

22. First, there is the eternal liberty, which hath the will, and is itself the will: now †every will hath a ¹seeking to do, or to desire something; and here-¹ Or longing, in it beholdeth itself, and ‡seeth in the eternity what itself is; it maketh to itself a glass of its own likeness, for it seeth what itself is; and so finding nothing but itself, it desireth itself.

The Second Form.

23. The second form is the desiring, and yet it hath nothing but itself, thereupon §its desire seeketh a model of its own will in itself, and maketh itself pregnant, so that a darkness or overshadowing cometh to be in the will, which the will would not have; but the desire, || the seeking,

* "therefore we rightly say that the eternal will is God's will" (*darum sagen wir recht es sey Gottes*), lit., "therefore we rightly say that it [the fire] is God's." St Martin has also given this literal rendering which points out the shade of meaning between "the will" and "the fire."

† "every will hath a seeking (*Sucht*) to do," or "every will is irresistibly impelled to do." See *, p. 3.

‡ "seeth (*bestehet*) in the eternity what itself is," lit., "beholdeth [observes, examines] in itself, in eternity what itself is."

§ "its desire seeketh a model," lit., "its desire begetteth a model."

|| "the seeking (*Sucht*) causeth it," or "the attraction causeth it." See *, p. 3.

causeth it; and yet there is nothing that is able to consume or expel the desire.

24. For that which is before the desire, * beyond the seeking, is free and a nothing, and yet it is: yet if it were a thing that could be perceived, it were an essence, and must subsist in that essence which brought it forth: but seeing it is without essence, it is the eternity, viz. Good: For it is no source, and hath also no mutability, but it is a rest and an eternal peace.

25. But seeing the immense space is bottomless, therein being neither number nor end, and also no beginning, therefore it is † like a glass; it is all things, and yet as a nothing: it beholdeth itself, and yet findeth nothing but an A, which is its ¹ eye.

A Δ A

Δ ◇ ◇

◇ Θ Θ

A X A X

26. † AV: That is, the eternal original that *something* is; for it is the eternal beginning, and the eternal end. Thus the abyss seeth in itself, and findeth itself.

27. The A is *below*, and the V is *above*; and the O is AVge, the eye, and yet is in itself no substance; but thus is the original of substance: there is neither below nor

* "beyond the seeking," or "beyond the attraction."

† "like a glass." Here and throughout, the word "glass" (*Spigel*) should be rendered "looking-glass" or "mirror."

‡ Paragraphs 26 and 27 are reprinted from Sparrow's translation of 1665.

above, only its looking-glass in the AV is thus a *seeing*.

28. But whereas there is no ground, therefore its glass is such an eye as this O; for God himself saith in the *Revelations*, I am A and O, the beginning and the end, the first and the last.

29. Consider us according to its precious depth; for we speak not here according to nature in a ¹ form, but according to the spirit above nature in the ² divine character T.

30. The ☉ is the eye of God, the Eye of Eternity: This maketh, and is, a glass, and it is a round circle like a globe ☉, not like a ring ○; for we cannot describe it otherwise. Hereby we mean the globe of eternity, wherein lieth the foundation of heaven and earth, of the elements, and also of the starry ³ sphere.

31. For it is a globe ☉ like an eye, and it is ⁴ the eye of God's wonders, wherein everything was seen from eternity, yet without essence, as in a glass or eye, for it is the eye of the abyss; concerning which we have no pen, tongue, nor utterance, either to write or speak, only the spirit of eternity leadeth the eye of the soul thereinto; and so we see it, else it must remain in silence; and this hand could not describe anything of it.

32. Now seeing that in the eternity there is such an eye, which is God himself (and yet is not called God, but eternity; and according to the eye,






¹ similitude, or parable, or figure.

² GoTtes, character T. GOTT in German is GOD.

³ Or wheel or orb.

⁴ God's wonder Eye.

In the text, AVge, which in the German language signifies an eye.

he is called **A** and , before the **A** there is nothing, and in the  there is all, and in the **A** and  beginning and end) hence * we find, that there is a will in the , and the will is the  itself, which maketh the **A** (*viz.* the eternal beginning of the ¹seeking), so that the abyss beholdeth itself, and maketh a form in itself like a globe.

33. For the eye finding no bottom, it † closeth itself, and becometh like a round globe of glass; and so it is the similitude of eternity, in that it can find itself: for there is no finding in the abyss, because there is no place or limit, but the mere abyss: and when it doth find itself in the eye, yet it findeth nothing but the eye, which is the globe.

34. Now the eye maketh the globe, and it is the eternal globe, and all put together is ²a will to seek itself, and so to see what the eternity is, which is made manifest in the eye.

35. For the eye maketh a beginning and an end; and because there is nothing that can give it, it giveth itself, and it is from eternity to eternity, the eternity itself; it toucheth nothing; for it is a nothing in itself.

36. Then if there be a will, which is the eye, and which keepeth the eye, that keeping is the

* "we find" (*mir gründen*), lit., "we discover as a foundation."

† "closeth itself" (*schleust sich*), "foldeth itself" [round], like flood-gates.

desire of the eye; and so the desire causeth an attraction in the eye, yet nothing is there but the eye: and the desire only attracteth itself in the eye, and impregnateth the eye with that which is attracted, so that it becometh full; and yet also nothing is there but a darkening of the free eye; yet the eye is not dark, but the desire in the eye is impregnated in itself.

37. For the will of the eye is still, and the desire of the will maketh itself full, and the eye continueth free in itself: For it is free in and from eternity; and this we call the eternal liberty in all our writings.

The Third Form.

38. Now a desire is sharp and attractive, and that maketh the third form, *viz.* a moving in itself, and it is the original of the essences; and hence come the essences in the eye and in the will, and yet the will may not suffer itself to be attracted.

39. For its peculiar right is to be still, and to hold the eye in the circle in the globe, and yet it cannot defend itself from the drawing and filling, for it hath nothing wherewith it can defend itself, but the desire.

40. And here ariseth the eternal enmity and contrary will; the will will not be dark, and its desire maketh it dark; the will would suffer the motion willingly, because it is its manifestation; but the drawing in, and darkening, pleaseth it

not, though indeed the will is not attracted nor darkened, but the desire in the will impregnate itself.

41. Now when the desire thus sticketh fast in the darkness, there is a great anguish, * for it is troubled and attracted, and also darkened, and bringeth anxiety to itself in itself, and desireth liberty; and drawing so strongly at the liberty, would fain draw itself into the liberty, and so it maketh itself more eager, rough and hard, and the darkness is like a horrible consuming sharpness.

42. For it snatcheth the liberty into itself; but it is so sharp, that it appeareth in the liberty as a flash of lightning, which consumeth the darkness with its † eagerness: and hence it is that God

iv. 24. saith, *I am a ¹ consuming fire.*

ria. 43. Hereby understand, how every ² matter consisteth in the power of the true fire, and how the floor shall one day be purged: for it is the original of the fire which hath all power; for it consumeth whatsoever the desiring hath made, whether it be stone or mineral, for it is the sharpness of the eternal liberty, and maketh the ³ centre of nature.

44. But that you may ‡ search yet deeper, know, that the fire originally consisteth in three forms, viz. in the desire; and then in the matter of that

* "for it is troubled," lit., "for it is stirred," or "set in motion," or "excited."

† "eagerness" (*Strengichkeit*), lit., "fierceness, violence."

‡ "search" (*gründen*), "to sound" or "fathom."

which is attracted, viz. in the darkness, in which essentiality proceedeth from the attraction; and thirdly, the anguish source.

The Fourth Form.

45. And the fourth form maketh itself, that is, the flash, for the liberty causeth that, and is the kindler of the anguish source. For the desire in the darkness would have nothing else but the liberty, and the liberty is a light without shining, it is like a very deep blue colour mixed with green, so that it is not known what colour it is, for all colours are in it; and the desire in itself, * in its eager anguish and sharpness, breaketh the colours, and maketh a horrible consuming flash in itself, and changeth it according to the anguish, that it becometh red.

46. Now the liberty in the desire suffereth itself not to be bound or captivated, but changeth itself from the red flash into light, into a glance of the ¹ Majesty, and it is an exulting great joy in the liberty. ¹ Whose colour is yellow.

47. For the eye is made manifest in the light, and the ² essentiality is made manifest in the will, and then it is known what light and darkness are: also thus the eternity is known, and so God's holiness always ariseth in the wonders from eternity, and it hath neither limit nor beginning, for it is an eternal beginning, comprehended in nothing but only in the wonders, which are its own essence, where there is neither limit nor ³ number. ³ time or years.

* "in its eager anguish," lit., "in its fierce anguish."

And thus nothing is known in the still eternity, but the glance of the Majesty, and the spirit which is born in the will, and the Majesty hath the dominion.

4th. Beloved Friend, understand the sense aright: we mean not, that the birth apprehendeth the liberty without, but within itself, in its centre, it apprehendeth itself in itself, and maketh Majesty in itself, and yet there is *no including there, but it is, as when life ariseth from death or from nothing, which dwelleth only in itself, and this is called a Principle; and that wherein it dwelleth is called nature, which hath seven spirits and forms, as is to be seen in our 4th second and 5th third book.

5th. Yet this Principle hath but one spirit, which in the life of that Principle, and it hath but one will, which is the 6th fulfilling of the eternity with the pleasure of the Majesty.

6th. But this Principle is the power proceeding from the will of eternity, and the entrance, or the observed beginning of the power, is the life and the spirit of the power, which † thrusteth forth the emanation of the genetrix, and openeth the original of the Majesty.

7th. And the whole eye (which hath thus 7th made

no including" (*keine Einsperrung*), "no shutting in" [including including].

† "driveth forth" (*föhren*) here means "to carry along with itself, to guide and have command over." St Martin used this "charrier," an apt word, used mainly in reference to the powerful motion and current of waters in flood.

itself a glass in the A and O) is all things; it is the eternity, and in itself in the eye it begetteth the Majesty, which is the heart and power of the eye; and also the spirit, which proceedeth from the power in the heart; even from the fiery light-flaming essences.

53. Thus understand the holy Ternary in one essence: The Father is the eternity without ground, which is nothing, and yet all things; and in the eye of his glance he seeth that he is all things: and in the power of the Majesty he feeleth, tasteth and smelleth that he is ¹ Good, that is, that he is ² God: ³ GUT. ⁴ GOTT. ⁵ The Tau or Cross. ⁶ *Schwerigkeit, oft Breitheil quere.* although the ⁷ T (viz. the 4th harshness) ariseth in the centre.

54. And in the spirit is the moving of the power, and the multiplication without ground and number, wherein consisteth an eternal bottomless multitude, and all in power.

55. For that which hath no ground, hath no number, nor is there *any shutting up or comprehension therein, and that which is within itself, cannot be known ⁵ externally, but it may be felt by ⁶ Or without, *ab extra.* the spirit: Thus the internal † driveth out from itself, and manifesteth itself in figures, or else God could not be known.

* "any shutting up or comprehension" (*kein Aufhalten oder Fassen noch Einsperren*), "any stopping or holding or shutting in."

† "driveth out" (*treibet aus sich*), "works itself out," or "issues forth."

56. Thus God is together one spirit; and is from eternity in three beginnings and ends, and that only in himself: There is no place found in his sight; and he hath nothing in himself that may be compared to him; also there is nothing which can search and manifest anything further than his spirit; which always manifesteth itself from eternity to eternity.

57. He is an eternal seeker and finder of himself in the great wonders; and that which he findeth, he findeth in the power: He is the opener of the power: Nothing is like him, neither doth anything find him, but that which yieldeth itself to be his own, that entereth into him: That which denieth itself to be, in that thing the spirit of God is all things; for it is one only will in the eternal nothing; and yet it is in all things as God's spirit itself is.

58. And this, my beloved Friend, is the highest Mystery: Therefore if you would find it, seek it not in me, but in yourself, though not in your reason either, which must be as dead, and *your desire and will must be in God: And so God becometh the will and the deed in you: also the spirit of God bringeth your will into himself, and then you may well see what God is, and what spirit's child this hand is, and from what kind of spirit it writeth.

* "your desire and will" (*euer begehrender Wille*), "your desiring will." The idea is that of oneness of will and desire.

59. Furthermore, I brotherly exhort you, *that you seek not with such eagerness, you will not reach the bottom of it with such searching, although you are known and beloved of God; and therefore we give you this †for a rule; yet externally I have no power to give it you.

60. But follow my counsel, leave off your laborious searching in reason, and enter into the will of God, into God's spirit, and cast outward reason away, and then your will is God's will, and God's spirit will seek you within you.

61. And if he findeth your will in him, then he manifesteth himself in your will, as in his own propriety. For if you quit that will, then it is his, who is all things: and when he moveth, go you with him, for you have divine power; and then, whatsoever you search, he is in it, and then nothing is hidden from the will: thus you see in his light, and are his.

62. And let no fear terrify you, there is nothing can take it away but your own imagination; let not that enter into your will, and so you shall work

* "that you seek not with such eagerness" (*dass ihr es nicht also schwer sucht*). The word "*Schwer*," here translated "with eagerness," is much better rendered in the next par. "laborious . . . in reason." Comp. par. 53 (*Schwerigkeit*), "the harshness." St Martin renders this "*opiniâtreté*," "self-opinionated persistency."

† "for a rule" (*Richtschnur*), "a rule of conduct," lit., a plumb line; the meaning implied is that of the perpendicular straight line. Comp. "the stroke in the line of God," par. 194.

the wonders of God in his spirit, and acknowledge me your brother in him, else I shall be but as one that is dumb to you: This I tell you for good will.

63. And seeing we write of the eternity, to the end to satisfy your will concerning the soul (our purpose herein being according to the will of God), we will therefore first shew you the ground of the soul, and then its original; and so open your eyes, that you may be freed from your laborious searching.

64. For you have now to your old age gone about this, and so far as I understand, you have not yet found that deep Mystery in the spirit: But seeing it is God's will that you should know it, and have it given you for a reward of your so great labour, therefore have a care that you receive it aright; and then that you cast not the Pearl before swine, which are not worthy of it, nor will be worthy of it to eternity.

65. For that which shall be revealed to you here, belongeth to the children of God, therefore be faithful, and employ it according to the spirit, and not according to human reason.

66. * For it is so sublime, that it will not endure earthliness, which proceeds † from covetousness,

* "For it is so sublime" (*so subtile*), "so subtile," i.e. fine, delicate.

† "from covetousness" (*Geitz*), "avarice." Sparrow has rendered this word in the same way throughout. St Martin uses "*cupidité*," which expresses both covetousness and avarice.

pride, self-glory, and arrogancy, although you be not such; but look well into whom you pour oil, for it is poison to many: let others themselves seek as you have done; but give the children bread, that they may eat, and praise our Father which is in heaven, for to that end it is given you.

The Fifth Form of Fire in the Eternal Will.

67. As we have opened an entrance and a glass to you of the eternal original, from whence the eternal fire proceeds, and what it is, so it is also necessary that we shew you further, according to the highest depth, what the eternal nature is, in its propagation.

68. Wherein we must understand two kingdoms, the one good and pleasant, the other an evil, wrathful, and ever envious sad one: of which the philosophers from the beginning of the world have treated, and sought after it, but the time of finding it was not then.

69. But now it is at hand, that the hidden ¹ thing ¹ Or secret Mystery. should be found, not only by me, but also by many that will be faithful, and humble themselves to God, and seek in his spirit and will; it will be found in the eye of God only, and nowhere else; therefore let none dive deeper in searching elsewhere, or he will find the devil.

70. Seeing then the eternity is thus, which yet is nothing, and yet there is light and darkness, life and spirit, which are all things; and so there

Or draweth
into itself.
Or astringent.

81. It ariseth from the first desiring, when the desiring¹ contracteth itself and impregnateh itself; so that it becometh a very stinging, bitter, ²harsh, hard, cold, wrathful, fire-spirit: For the desire causeth harshness by the attracting in the will, yet the drawing is stinging, and the suffering bitter: which the will willeth not, and therefore goeth forth from the stinging, and entereth into itself, and maketh a peculiar Principle, wherein the Majesty appeareth.

Or glance.

82. Thus the great anguish ariseth in the bitter suffering: and yet nothing is there either that can suffer, but it is thus in itself, and it is its own life: and if this were not, the ³splendour of the Majesty would not be; the one is the cause of the other, for the flash is in the darkness, and the light with the Majesty is in the liberty.

Or difference.
g.

83. And this only is the ⁴divorce, that the liberty is a still nothing, which receiveth the light into it, and maketh the darkness material; and yet there is no comprehensible ⁵essence, but a dark spirit and power, a filling of the liberty, in itself, that is within the desire, and not without it: for without it is the liberty.

Or substance.

Or Mystery.
m. magnum.

84. Therefore God is the most hidden, and the most manifest, and that is the ⁶great Mystery, and the abyss is hidden and yet manifest; as the darkness is to our sight: But the source is unsearchable, till the will sinketh down into it, and then it will be found and felt, when the will loseth its ⁷light:

Or life.

And herein lieth the ground of true faith: let this be told you, you teachers in *Babel*.

85. Seeing then there is an abyss, which in regard of the impression of the darkness is called ground, wherein the source is a cause of the life (for the wrathful flash is the awakening of the life, although it is nothing there but in itself); therefore it is also a desiring, and that desiring is a seeking, and yet it can find nothing but a glass, and a similitude of the dark wrathful source, wherein nothing is.

86. For it is a figure of the earnest wrathful flash, and of the sharp and ¹severe power, which is ¹stern. God's, according to which he calleth himself a consuming fire, and *an angry, ²jealous God. ² Or zealous.

87. And this glass is also without ground, without beginning and without end, and yet hath an eternal beginning and an eternal end; and is the only cause that the abyss is blue, dusky and fiery: It is the cause of the stars and elements; for the firmament is a second glass proceeding from this.

88. As there is a threefold source in everything, and each is always the glass, begetter and cause of the other, nothing excepted, all things are according to the essence of the Ternary.

89. Seeing then there is a glass in the abyss, in which the source beholdeth itself; so it is also a

* "an angry, jealous (or zealous) God" (*eiferig*), "zealous." The usual word "*eifersüchtig*," "jealous," means literally, impelled by zeal.

figure and image of the source, which standeth before the source, and doth or bringeth forth nothing, but is a virgin of the source, wherein the wrathfulness of the flash ¹discerneth itself infinitely without number; and always openeth its wonders therein, by the bitter spirit of the ²stirring essences.

¹ Or discover-
th itself.

² Or wriggling.

90. Which hath its life in the flash, so that it flieth more swiftly than a thought; * and even the thoughts of the creatures are, and proceed herein, also the spirits of all living creatures are herein, with their root; each life according to its Principle.

substance.

91. And in this spirit of the fire-flash consisteth the great almighty life, for it is consuming; as the flash consumeth the darkness, and as the fire consumeth all things, and yet remaineth a life in itself; yet it is a hunger and thirst, and must have ³essentiality, or else it remaineth a dark hungry fire; a will to devour and to enjoy nothing, a will to rage and sting, and to find nothing but itself; whence essentiality (*viz.* the water) and also ⁴sulphur is generated, and generateth itself from eternity to eternity.

³ Or substan-
tiality, or
earth.

92. And here, my beloved Friend, seek the first root of the soul in the fire-life, and the second in the life of the light, in the Majesty, and so you shall find God's image and likeness, and the greatest ⁵Mysteries of the Deity lying therein.

⁵ Or hidden
secrets.

93. And although there be such an eye of the

* "and even the thoughts," *lit.*, "and although the thoughts."

fierce wrath, wherein the earnest ¹severe fire-life ¹Or strong, or
taketh its original, yet it is not at all ²severed from ²Or stern.
the life of the light, but is one only life that hath
two Principles; for it burneth in two sources which
are within one another; and it is one only spirit,
having two distinctions, and two wills, one will
dwelling in the fire, and the other in the light.

94. And know certainly for a truth, that the dark fire-life is the abyss of hell; for it is the ³severe anger of God.

³ Or stern, or
fierce.

95. But do not you seek, as *Babel*, that great city of confusion upon earth, hath sought; which we blame not for anything but her negligence and carelessness, and for seeking her own glory and power, and by that means hath ensnared herself in the wrathful anger of God; which hath a long time subjected her under its wonders, and drawn many souls into its source. Consider this.

96. In the ⁴third book of our writings this is ⁴Through fold
set down at large, and that book is somewhat easier ⁴Life.
to be understood than this is; but in this is the deepest ground of eternity, so far as a spirit can conceive, for it cannot bear more, yet it may be described more largely, but not more deeply, for it is comprehended in the abyss in both the Principles, for the soul ariseth in the abyss in both Principles, and in the spiritual will, in the eternity.

97. And yet if it be not wary and circumspect, the devil may easily ride in its chariot, *viz.* in its will; but if it be circumspect, and do cast

itself into the will of the Majesty of God, then the Holy Ghost rideth in its will, and it is his chariot.

98. And herein you may now finely search the ground of heaven and hell, of angels and devils, of evil and good, of life and death, if you seek, as we shall further direct you.

The Sixth Form of Fire.

99. Seeing then, two Principles are so in one essence (* as no man with reason can speak against it, for every life consisteth in poison and in light, each in its own Principle, and according as it hath the source, so hath it also its light), therefore we must search what that is which sustaineth the life, that it be not starved, and what † driveth forth its source, that it can subsist eternally.

100. This now also hath two distinctions, for the light-life hath its own source and ‡ driving, and the fire-life also its source and driving, each in itself: but the fire-life is the cause of the light-life, and the light-life is lord of the fire-life, and herein lieth the ¹ great Mystery.

101. For if there were no fire, there would be no light, and also no spirit; and if there were no spirit to blow up the fire, it would be smothered,

* "as no man with reason can speak against it," lit., "which no man [endowed] with reason can contradict."

† "driveth forth" (*fort-treiben*), or "impels forth."

‡ "driving." Here again and in the following par. the original "*treiben*" is best rendered "impulse."

and darkness would be, and the one would be a nothing without the other; therefore they belong both together, and yet divide themselves one from another, but without any ¹ fleeing, and yet there is ¹ Or removing. a fleeing of the spirit.

102. You may understand it by this: Look upon the glowing fire; first there is the matter from whence it burneth, viz. the harsh attracted bitter substance, which hath an anguish source, and is a ² dark body, whether it be wood or any such ² *corpus opacum*. thing.

103. Now when it comes to be kindled, you see three Principles, first the wood, in the darkness, with the external ³ source of this world, which also ³ property and condition, or quality. hath its own life, or else it would not take fire.

104. Now the fire hath a wrathful, harsh, strong, bitter desiring ⁴ source, which begetteth thirst, a devouring and consuming, and the great bitterness is its right spirit, an enraging and awakener, which hath all essences of the life in it, and it is the power of the life and of the driving, otherwise there would be no burning.

105. That maketh the great anguish-seeking after the liberty, and in the fire it attaineth the liberty; for it consumeth the darkness in the fierce wrath, and also the matter of the fire, from which it burneth.

106. And thereby we know that one spirit, which divideth itself into two Principles, into two spirits, but not ⁵ severally, and yet fleeing one before ⁵ *inseparabiliter*.

another, and the one catcheth or apprehendeth not the other, and the one is the life and cause of the other.

107. And therefore they are two Principles, seeing they have a twofold source and life, and yet there is but one root from whence they proceed, and one of them affordeth life, and the other affordeth food for that life: This is a wonder, and yet no wonder, for there is nothing that can wonder at it, for itself is all things in one only essence.

108. Now the fire in itself is first a seeking to draw into itself, and that is the substantiality, the *Phur*, for the seeking maketh it in the desiring by its attraction, or else there were nothing; and the attraction is the bitter sting, a destroyer, which the substantiality cannot endure, and will not suffer; and that not willing to suffer is an anguish, a will to overcome the substantiality with the bitter sting, and the anguish pierceth into itself, and catcheth at the liberty; and the liberty is a light in comparison of darkness.

109. Now the anguish is a horrible sharpness, and thus the liberty is taken and sharpened, so that it becometh a fire-flash, and the anguish-will, in the sharpness of the bitter flash, consumeth the substantiality, be it wood or any other thing.

110. Now when this hath consumed it, then the anguish is a darkness again, and the flash remaineth hidden in itself again; and is an extinguishing, and the anguish is in the darkness as

at first, before the flashing of the fire, and it remaineth only in a terrible source, where the bitterness is always made more terrible, by the rough attraction.

111. Now this is thus according to the outward Principle of this world, as we see undeniably by experience. Seeing then there is an always-enduring essence in the eternity, we therefore demonstrate it thus: behold and consider it deeply, and read this with diligence.

112. The sinking of the anguish in the eternal darkness is an eternal hunger, and an eternal thirst, and an eternal desiring; and the darkness in itself attaineth nothing in the ¹eternity that ²it can satiate itself withal, out of the eternity; ³therefore it is rightly and truly the hunger and thirst of the abyss of hell and of the anger of God.

113. But the will in the anguish, because it can attain or find nothing, maketh a figure and a similitude to itself in the desiring, with the eager attraction; and the eager, harsh, bitter, dark essence, is the material similitude itself, it eateth itself, and is itself the matter of the fire, that so the eternal flash may always continue; and the wrath is always an eternally continuing burning, and burneth eternally, out of the darkness, and hath its own life in itself, *viz.* the bitter sting of the anguish, which rageth and raveth, and the stirring and original of the life, and that is a ³Principle.

1. Fire.
2. Seeking.
3. Desiring, attraction.
4. Substantiality, or corporality.
5. Sting.
6. Anguish.
7. Liberty.

¹ Or liberty.
² Understand by this the sinking of the thirst of hell, and of anger.

³ Or Principle.

114. And understand hereby the eternal desiring seeking, an eternal coveting, and yet having nothing but itself, an eternal envious enmity, a seeking of the essences, when the innumerable and unsearchable multiplicity is always born in the will; and an eternal craftiness, a continual rising in the hunger, an eternal finding of the similitude of its own desire, the similitude of the essences, in the will; and this is manifest in the flash, for the flash elevateth itself ever above the darkness; and the essences are in the flash, and are continually brought into the will.

115. Thus the fire-will is a ¹seeking of the high swelling pride, and a contempt of the darkness; it contemneth its own root; it is covetous, and would devour more than it hath, or more than it should; it hath all lusts; for the desiring essences are manifest in the fire, and thence it cometh to pass, that in each will each essence is again a centre of a whole substance.

116. And this is the cause of the creation of this world, *viz.* that the model hath appeared from eternity as in a glass, and was in the eternal essences in the figure, as in a virgin without bringing forth, and was seen in the light of God: and hence cometh the matter of the earth, stars and elements, also all arts, wit and subtlety, deceit, falsehood, covetousness, haughtiness in the creatures of this world.

117. * For this world is a material seeking, comes from the ¹eternal, and is become material and ¹*viz.* seeking, perceptible in the creation, *viz.* in the word ²*Fiat*, ²*Verbum Fiat.* by the heaven of the waters, as may be seen in earth and stones: and the firmament, together with the elements, is yet this ³seeking, and still it ³Or attraction. seeketh the earthy; for it cannot reach back again into the eternal.

118. For all substances go forward in their progress so long till the end findeth the beginning, and then the beginning swalloweth up the end again, and is as it ever was; except that the ⁴model remaineth, for the model did proceed from ⁴figure, or idea. the eternal, from which the creation came forth into a substance; *viz.* the eye of God's wonders.

119. You must know also, that the spirit of th air proceedeth from the bitter eternal fire-spirit, which also goeth forward after the wonders, in the will of the ⁵seeking of the essences, which are the ⁵Or attraction. stars: and therefore it maketh ⁶whirlings, and ⁶Or wheelings, or jarring. cometh from many places; as from above, from beneath, and sideways, and many times round about like a wheel, all according as the fire-seeking is kindled by the essences of the stars.

120. This is wholly like the wheel of the mind, and it hath its own spirit, and a proper life of its own, and a proper will of its own: and therefore it

* "For this world is a material seeking, comes from the eternal," or "For this world is a material attraction derived from the eternal attraction."

is a Principle, and continueth so long till the end findeth the beginning, then the beginning taketh the end into itself, * and maketh the middle, which manifesteth what is done between both beginning and end therein, which ye will consider further of, unless ye be ¹ foolish ² virgins.

¹ Or mad.

² Mat. xxv. 8.

³ *regimen*, viz. *turba*.

⁴ 1. number, or time.

⁵ 10. X.

100.

1000.

⁶ 0.

121. Also this ³ dominion continueth † no longer than it can remain in the number of the creation: For every day of the creation is a circle of a revolution in the eye, and hath its ⁴ number, whereof ⁵ ten is the ✚ , the highest number: and man hath ten times ten, viz. a hundred, for his number; and in the crown of paradise he hath the number thousand; but in the eternal essentiality, in the divine centre of the Majesty, he hath ⁶ no number, O.

122. Now look narrowly, with very clear eyes: God created this world, with every substance, in six days, and they were finished about the middle of the sixth day, somewhat after noon towards the evening, and then the rest, and the Sabbath of the seventh day, began on the sixth day: and so the eternal rest found the beginning of the creation on the sixth day afternoon; this was the end, then came the beginning and the end together in one again, and it was manifest what God had made in the days.

* "and maketh the middle . . . both beginning and end," lit., "and maketh manifest the middle and what hath taken place therein, between beginning and end."

† "no longer than it can remain," or "no longer than it hath to remain," i.e. no longer than is appointed.

123. Seeing then man, by his imagination hath destroyed the heavenly angelical body, and hath brought it into a corruptible number, that is, into the outward Principle, therefore he is in it; for he hath lost the paradisaical number, and is placed in the hundredth number, wherein he is also now given up to the outward life, as to his leader, that is, he hath given himself up to this leader, so that his number, to be fulfilled in the circle of the outward Principle, is clearly known to us.

124. If we knew certainly the hour of the sixth day wherein the creation was finished, we could then set you down the year and day (we mean the ¹ last day), * for it goeth not a minute further, it hath its limit hidden in the inward circle. ² Or Judgment Day.

125. Therefore know for certain that the time is near; for in the sixth day afternoon the rest of the eternal day began, and therefore God instituted the Sabbath of the seventh day for a rest, and an everlasting remembrance.

126. And as the rest began on the sixth day towards the evening, and the entrance to the manifestation of the ² works of the creation (the ³ working, viz. the wonders, end then taking in the beginning again, and the six days stood thus in the circle as a wonder), so know, that ye were created in paradise, and yet are gone out from it into the spirit of wrathfulness

* "for it goeth not a minute further, it hath its limit hidden"; or "for it goeth not a minute further than its limit, which is hidden," etc.

which spirit. into death; ¹ which hath now wrought its wonders in you these 5500 years and upwards.

127. And now the end hath found the beginning again, and ye shall see, also feel and find what paradise hath been, even every one of them that shall be born in God.

128. For (to speak after the manner of reason, and not according to God) paradise is born again, but ye shall not escape mortality, nor the wrath in the flesh, but paradise is now already manifest in the mind, in the soul of the children of God, and they have the true taste of the power.

129. And no subtlety nor power can hinder it, no subtlety can suppress it, nor can any devil destroy it; for the end hath found the beginning, there can be no hindrance of it; the power of falsehood breaketh, and there remaineth nothing but a waiting for the bridegroom; for the children of God shall be found in paradise, when the *turba* in the wrath shall be swallowed up. We speak high things, yet we understand and know them certainly in the wonders.

130. Thus, as is mentioned above (if you understand us aright) there is born out of the wrathfulness of the anger, out of the eternal centre (out of which this world was produced and created, which is a ²seeking of the eternal) in the Spirit of this world (in this Principle wherein we now live) and there will always be born, falsehood, covetousness, subtlety, deceit, enmity in the will; lying, murder,

² Or attraction.

pride, desire of honour, self-power, art, ¹wit, the ¹cunning, wisdom of this world proceeding from reason, they ¹policy. all come from this root, and remain in the wonders of God's anger; and though reason and ²self-²Or wit. prudence be never so fine, yet it is in the anger of God, and springeth from the abyss.

131. And here behold thy self, thou fair world; it is no fable, as thou holdest it to be, it is known in *Ternario Sancto*, and he that cannot get within the limit of that, he is captivated by Antichrist, and belongeth at last to that lake from whence he sprang; it is no time to linger now, but the doors stand open, and whatsoever hath grown in the *turba*, shall be swallowed up with it.

132. So also consider the eternal fire further, and take a similitude from all sorts of fire in this world; for that which is a spirit, in the eternity, is a substance in this world. You see also that fire in itself is an anguishing, wrathful, rising, bitter essence and source; and yet you see nothing else in the proper form of fire, but the flash which shineth; you see not the source, you can only feel that.

133. You see also that the fire when it burneth, sendeth up from itself a smoke, in which there is water, whence soot cometh, which sticketh to the sides, especially where the fire is enclosed and not free, then the soot is seen, as in a furnace; and the soot and water are in one another, and thus the material earth cometh originally from the eternal

fire, which Lucifer kindled: Then in the wrathfulness time began, and the creation was after that manner, which is mentioned in the ¹ third book.

¹ *Threefold Life.*

² *Mysterium magnum.*

134. Understand the ² great Mystery further: you see that every fire giveth light, and you see also that air goeth forth from the source of the fire, and you know very well that if the fire had no air to blow it up, it would be smothered, as all fires are smothered when they have no air, and yet they produce air.

135. The air is the life of the fire, and the air hath its original from the anguishing, bitter, stirring source of the essences, out of the will: Now you see also very well, that fire must have fuel to burn, or else it is a darkness, and although it devoureth itself (by its eager attraction), yet that fire is nothing but a source in the darkness, which we understand to be the abyss of the anger of God, which is not manifest in God, but is only as a cause of the life in the kingdom of God.

³ substance.

136. You see that all fire must have ³ matter, or else it will not burn; understand it thus: the fire produceth air, and in the air water, and it mightily attracteth the air with the water into itself again, whereby the source of the fire is so allayed that it shineth.

137. For without water no fire shineth; if no water can be procured in a thing, in that thing the fire will not shine, but glimmer; as for example, in a ⁴ red-hot stone, which hath the source of the

⁴ glowing.

fire, and no shining but a glimmering, and hardly that; but in iron it shineth, wherein the fire hath water; and therefore iron at length cometh to be consumed and getteth rust, but a stone doth not: This is thus according to the outward Principle of this world; but according to the inward (*viz.* the kingdom of God) it is as followeth; observe it.

138. The eternal fire burneth eternally, yet it is a spirit, but not manifested according to the wrathfulness in the kingdom of God: understand it thus: the flash maketh a shining, which ariseth from the fire, and yet it dwelleth not in the wrath of the fire, but satiateth the fire wholly, and giveth light also out from the fire, and is not comprehended nor retained by the fire, but carrieth with it:

source of its own, *viz.* ¹ meekness, and yet hath the ¹ amia or fric power, ² wisdom and art of the fire, for in the light, ² wit, the essences of the source of the fire are first or known manifested.

139. Now the light maketh no ³ source, but it ³ Or p entereth into itself into a meekness, and yet is desiring, which proceedeth from the source of the fire; and its desiring is an attraction of the meekness and power into itself, and so it maketh itself pregnant with meekness.

140. For the light is a fire also, a very yearning fire, a desiring fire, and * a perpetual finding fire,

* "a perpetual finding fire," lit., "a perpetually finding fire."

which always findeth what is generated in the original.

141. All the power * which ariseth in the wrathful fire is manifested in the light, and the light desireth it in meekness; for the wrathfulness of the fire, and the shining of the light, are two Principles, of a twofold source, each dwelling in itself, and one comprehendeth not the other, to eternity, and yet the one is the life and the cause of the other.

142. And we must understand it thus: we must consider that a horrible anguishing ¹source maketh a sinking into itself, like death, wherein the limit of separation is, and yet the anguish keepeth its source in itself: but the sinking into itself, as it were into death, entereth into its ²aether, wherein the life of the anguish is no more known; for the sinking breaketh forth from the anguish source, as a dying, and it is a dying, and yet in the eternity there is no dying, but a kind of entering into another world, of another Principle, of another source.

143. For the sinking entereth into the still eternity, viz. into the liberty; and as the source of the wrathful fire did remain in itself, in its life, so the sinking is a going quite out from the fire-life; and yet it proceedeth from the fire-life, but it hath not the source thereof, for it is broken off from that in death: and the limit of the separation is a death; so that the sinking life pierceth through

* "which ariseth," lit., "which originateth."

death, and sprouteth through death forth in another world, and hath another substantiality (viz. another water) wherein the light shineth; and therein is no wrathfulness.

144. For in the eternity * there is no death to detain anything with, but there is a kind of entering into several conditions: for that which hath no beginning, hath also no end nor ¹ground: and thus ¹foundation or bottom.
† the light ariseth from the source of the fire.

145. For the light dwelleth in the fire, and yet not in the fire; ‡ it is another world, and it is another fire, called love, power, wonder, sweet, mild, pure; and it is no substance, also it is not nature, but ²beyond nature, in another ²extra, will out.
Principle.

146. It is nothing but a light-flaming power Majesty, and it hath its own spirit, which bringeth the sinking through death, and which sinking out of the anguish through death, maketh the sprouting forth through the death.

147. ³It is free in itself, both from the fire and ³The spirit from the light; and it is not held or captivated by either of them both (any more than the fire detaineth the air): It proceedeth from the light, from the power of the light; and openeth all

* "there is no death to detain anything with," etc., lit., "there is no death to stop anything, but such an entrance" [as previously described].

† "the light ariseth," lit., "the light originateth."

‡ "it is another world," lit., "it is in another world."

whatsoever is either in the source of the fire, or in the source of the light.

148. Yet it hath no feeling of the fire in it; but it is a blower up of the fire of light, * a producer of the essences of love in the desiring power, and an opener of the essences of love.

149. And that we might be understood (speaking of the essences of love, as of another fire), let it be observed: behold, when the light is so brought forth through the wrathfulness, that one fire goeth forth through the other, then the fire of light desireth the wrathfulness no more, for it is dead to the wrathfulness, and it is a peculiar fire in itself, and it sendeth forth its life out of itself, which is a sprouting: for it is both desiring and attracting, whence essences proceed, and it hath all forms in it, as the fire-life hath also such a rising.

150. And yet the essences are born out of the ¹power of the light; and when they fully taste one another, † there is a mere desire and satiety, and yet there is nothing that the desire of love can draw into itself, but it attracteth itself into itself, and maketh itself pregnant ‡ with the power of the Majesty; so that this will becometh satiate, and yet it is nothing but this power, which is an image

* "a producer of the essences," lit., "a leader," i.e. an introducer (*Führer*) of the essences.

† "there is a mere desire and satiety," i.e. "there is only pure desire and satisfaction."

‡ "with the power of the Majesty," or, "in virtue of (*aus Kraft*) the Majesty."

of the wonders: It is a similitude of the birth; and it is the power itself: it is the essence of the spirit, from whence the spirit hath its food; it goeth forth from the image, and ¹floateth as the air in this ²moveth, waveth.

151. Now the spirit finding nothing ²like itself, ³without itself. and so not finding itself but in the power, therefore it is desiring; for it dwelleth in the ground of the power, and yet is not the power itself, therefore its desiring maketh a similitude of itself.

152. * For a desiring is a seeking, and the figure of the seeking is in the seeking; the figure maketh the seeking manifest: Thus the spirit also dwelleth in its own figure, in the power, and in the light of the Majesty; and ³it is an image according to the ³*Viz. the* property of the spirit.

153. The spirit is not the image, but the seeking and its desiring is the image, for it dwelleth in itself, in its seeking; and in its figure it is another person than the figure of the power, and according to this essence God is said to be threefold in Persons.

154. But that we may open your eyes wide, that you may see the whole ground of the Deity (for now it both shall and must be made manifest), you must look upon the great wonders, which we lost by going forth from Paradise, where now we must labour in the six working days of this world;

* "For a desiring is a seeking" (*Sucht*), or, "For the desiring is an impulse" or "craving." See *, p. 3.

therefore consider now what and where we are, and you shall here find such a thing as was hidden even to nature.

155. Behold, when you will speak of the Trinity, then look upon the first number, upon the **A**, upon the eternal beginning, which is the Father; and then look upon the **O**, in the middle, *viz.* the Son; and then look upon the **V**, which is the proceeding of the Holy Ghost, which in himself goeth with the sinking through the sharp wrathfulness into the second Principle, which hath **E**, and goeth forth through the power, as a light flaming flash which hath **I**.


156. Now put thereto the swift going of the flaming flash, that is **T**, the omnipotence of the eternal ¹God, which consumeth in the wrathfulness as a flash, but in the ²love in the **I**, as an exceeding loving God, exalteth, * through pierceth, and powerfully exulteth: Now if you put the **L** thereinto, then you have the matter of the divine essence; in the power it is an angel, and in the out-birth out of the centre it is ³gold.




157. The world is covetous and ambitious (especially those that will be counted Masters of Arts), and say they know gold, and are blind people. Why do you not then seek it? Perhaps thou wilt

* "through pierceth" (*durchdringet*), or "penetrateth through."

ask, How should we seek it? Go with the outward life into death, there the outward life must die, and in the anguish yield itself up into the number of the crown, *viz.* into the number 1000, and there the end is, and the death ariseth to a glorious life with a new fair body; you need afford nothing to it but the soul, which will then bring forth much fruit, and then thou hast an angel which is free from the wrathfulness, for it is wholly pure; seek it, and you shall find it.

* 158. But thou supposest, perhaps, to find it thus in thy *old* garment: no, friend, we will now teach you another **A**, **B**, **C**; learn that first, then seek, if you will then have a love to it, if not, leave it; for the ¹O is much nobler and *more* precious ¹GOTT, GO than the **L**.

159. Observe, take the ²A, *viz.* the beginning ²AV of the AVge, eye, with the **V**, which is the spirit's mark, and go with it through the **O**; then you will make a *stroke* and mark through the **O**, thus, .

¹ 160. Now part the ¹two Principles one from another, seeing they part themselves, and set one by another, each with a half **O** like a rainbow, thus, ; for so they stand in the figure. Set the fierce *Wrath* at the left , and the *Light* at the right **C**, for otherwise


* Paragraphs 158-161 are reprinted from Sparrow's translation of 1665.





A.O.V.E.I.
I.E.O.V.A.

¹ GoTtes.

² Liebe.

³ GOLT.

a man cannot describe them so exactly, but they are one globe .

¹    161. And ¹ take the *Spirit*, which is generated in the fire, and go with it out from the fierce wrath, into the *sinking* down, through death, into the other half eye, *viz.* into the second Principle, then you will see this Figure, which standeth thus, .

The Exposition of the Philosophic GLOBE or EYE of both the Threefold ² Circles, which signify especially the two Eternal Principles; the ³ Third being also clearly understood therein, and how it must be understood.

² Or semi-circles.

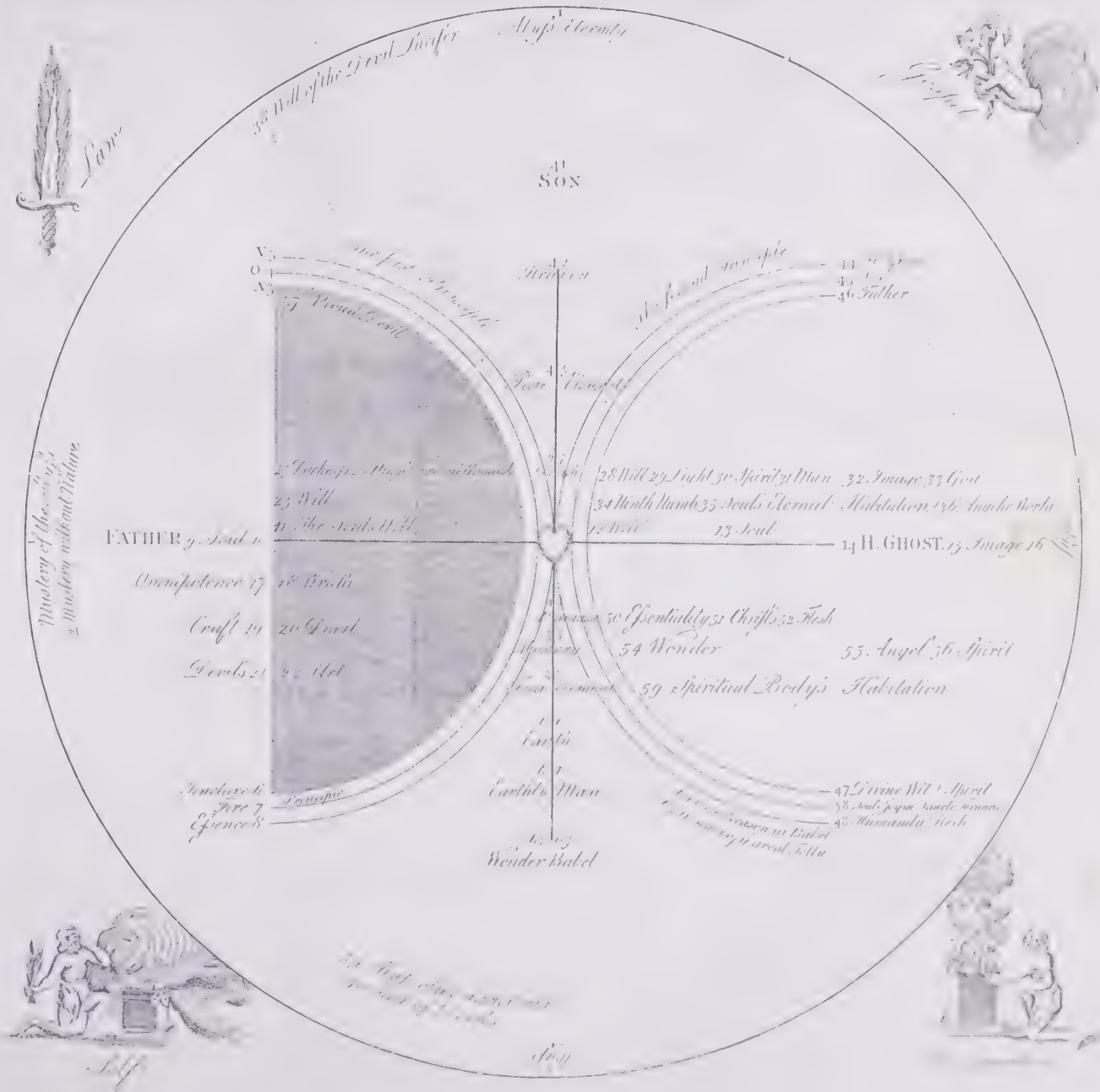
³ third Principle.

162. **T**HOSE circles should be like round globes through which a cross should go, for it is the Eye of eternity, which cannot be portrayed; it representeth the Eye of the essence of all essences; the Eye of God, which is the glass of wisdom, wherein all wonders have been seen from eternity; and hereby is described how it is entered into an essence, for the Reader of this book to consider of.

163. Not as if it could be described or portrayed, ⁴ for the mind only apprehendeth it, and only ⁴ that which can walk in the divine Mystery; not by art or reason, but by that understanding which the spirit of God openeth to the human spirit of the

⁴ that mind.

The Figure of the Philosophic Globe, or Eye of the Wonders of Eternity, or Looking Glass of Wisdom.





the World's
image is

irid

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soul in the great Mystery, otherwise it cannot be apprehended.

164. The Reader should observe the numbers, and also what standeth within or without a circle, and where every word in a circle beginneth and endeth; all of it hath its peculiar signification and meaning, for every word standeth in its due place.

165. That which is without the circle and wheel, signifieth the liberty of the abyss ¹without the ¹extra Prin-
ciple.

Number 1. Abyss.

166. The great Mystery of the abyss, wherein the eternal divine essence, in the glass of wisdom, doth bring itself forth in the ²ground, is marked ²Or centre. with the Number 1, and the Number 2 standeth close by it; which is so to be understood round about that whole circle.

Of the Three Circles.

167. The three circles drawn about one another, signify the eternal birth of the divine essence; and all eternal Mysteries, both within nature and without, viz. the original of all essences, as it is here described.

Of that half of the Threefold Circle at the Left Hand, and of Number 2.

168. The threefold circle at the left hand (where also there standeth without the circle, at Number 2,

¹ *extra natura.*
ram.

the Mystery ¹without nature) signifieth how the abyss bringeth itself into a ground; that is, how the Eye of eternity, *viz.* the First will (which is called the Father of eternity and of all beginnings) bringeth itself in the wisdom into Trinity, into an eternal ground, and dwelleth in itself, and possesseth itself; and how it bringeth itself into nature; also how essence ariseth, as also * perceptibility and perception.

Of that half of the Threefold Circle at the Right Hand.

169. The other threefold circle at the right hand, signifieth the divine essence of the Holy Trinity, and the angelical world, which ariseth from the great Mystery of eternity, and is manifested by the Principle of fire.

What the Cross signifieth.

170. The Cross [whose arms go] through both the threefold ²circles, signifieth the Persons of the Deity; and how they part themselves in the eternal *unigeniture*, as is further mentioned hereafter, according to the numbers.

* "perceptibility and perception" (*Empfindlichkeit und Findlichkeit*). The idea is that of sensation, consciousness and experience in both passive and active modes. According to some German commentators, the first word, "*Empfindlichkeit*," may be rendered "awareness," and the second, "*Findlichkeit*," which is of Böhme's own coining, denotes a grasping in and holding, a retention of that which is perceived.

Of the Eye in the Circle.

171. The Eye in the circle through which the Cross goeth with an ¹angle, each [half of the Eye] ¹Or two arms signifieth a world, both that at the left, and that at the right: That at the left signifieth the great Mystery of the dark world, where the Eye of the wonders bringeth itself into nature; that at the right signifieth the light world, where the divine Mystery, having brought itself forth through the fire, dwelleth in the majestic light, with the first Mystery of the wonders.

Of the ♥ in the Angle of the ✝.

172. The Heart in the angle of the Cross, signifieth the ground or centre of the Deity: Not as if it were separate, and did possess a place (for itself is the place or ground of the Deity, and is the midst everywhere), but that men might learn to distinguish God from nature; and that Christians may learn to understand the regeneration, *viz.* how God hath regenerated us in Christ, out of his heart upon the Cross: Therefore this Figure is thus delineated, that the Reader might further consider it; for this Figure comprehendeth all whatsoever God and the eternity is.

² Or semi-circles, or half globes.

*The Exposition of the Circle at the Left Hand,
Numbers 3, 4, 5.*

¹ Or letters.

173. The three ¹characters, A, O, V, marked with 3, 4, 5, signify the Mystery of the holy Deity: ²without nature, and how it manifesteth itself in nature.

*Of the A, Number 3; and of the Tincture,
Number 6.*

³ Or abyssal.

174. A signifieth the first eternal ³unsearchable Will; which is called Father; go round that circle to the nether point, there Tincture standeth at Number 6, which is the *Ens* of the Will, and the first beginning of nature: for the divine Mystery of the Trinity standeth above, and the Mystery of nature beneath; each circle signifieth a Person of the Deity in the first Mystery.

*Of the O, Number 4; and of Principle and
of Fire, Number 7.*

175. The O at Number 4, signifieth the ground of the Mystery, viz. the birth of the Heart or Word of God, which the first Will (viz. the A) in the glass of wisdom receiveth and holdeth in itself as a ground of its essence: For the O signifieth also the Eye of the glass of wisdom; for the eternal Word is ⁴comprehended in the wisdom, and mani-

conceived,
formed.

festeth itself in the light world by the Principle of fire: go round from the O, and you will find Principle and Fire beneath, at Number 7.

Of V, Number 5; and of Essence, Number 8.

176. The V at Number 5, signifieth the spirit of the Mystery ¹without nature, viz. the spirit of ¹Or beyond. the first eternal ²unsearchable will; it ariseth out ²Or abyssal. of the will in the power of the Word in the great Mystery, and proceedeth from the Will and Word, and its *exit* maketh essence, viz. wonders of the power, colours and virtue; where yet in the Mystery of the abyss without nature no colours are ³discerned; for they lie all hid in one, which ³Or known. is a glimpse of a great wonder, and it is called an essence of the wonders: Go about in the circle from V, and you shall find beneath, near Number 8, Essence; which signifieth that the essence of all things is under the spirit of the ⁴Ternary, and that ⁴Or Number Three. we must always distinguish essence from Deity.

177. For in the essence, nature with its seven forms ariseth; for the Ternary is but a spirit in the essence, and yet there is no essence ⁵without ⁵absque. the Ternary: for the desire of the Ternary is the eternal ⁶magia, and it maketh essence; it bringeth ⁶magic. [things] into a ground, according to the ⁷model ⁷Or idea. which the spirit openeth in the wisdom; out of it the creation came forth, according to the model in the glass of the ⁸virgin-like wisdom. ⁸virginalis sapientia.

A further Exposition of the first Principle, and of the Mystery of the Beginning in the Creation, also of the Dark World; and how the Angle or Line of the Cross, and Number 9, at the Left Hand, with its upper and nether Space, must be understood.

Of FATHER; Number 9.

178. **A**T Number 9, FATHER standeth before the ¹point of the Cross, and Abyss before that; which signifieth the Mystery of the Father without nature: For nature beginneth at the point of the cross. The first and greatest Mystery is the abyss; wherein the nothing bringeth itself into a will, which is called Father, or the original to something: The creation is arisen out of the Mystery of the Father, through nature; hereby this Mystery, the eternal nature, with its seven forms, is ²understood.

Soul; Number 10.

179. At the ³point of the line, Number 10, Soul standeth; which signifieth the original of the eternal spirits, viz. of angels and souls of men; for the ⁴point signifieth the centre in nature, where the threefold spirit manifesteth itself by nature, which again signifieth the magic fire in the Father's property, from whence the angels have their original, and also the souls of men.

180. We must here understand the ground and

original of an eternal spirit; for nothing is eternal, except it have its original from the eternal magic fire: the original is not to be taken for the true spirit, but for the centre, viz. the cause of the spirit.

The Soul's Will; Number 11.

181. Every right spirit is understood in the light of life, ¹with the understanding; for no right understanding can be in the fire, but in the desire of the light; and therefore the fiery will must bend and incline towards the Heart of God, that is, towards the power of the light and understanding, as may be seen here, where the Soul's Will standeth upon the line of the Cross, marked with the Number 11, and there receiveth power from the Heart of God, and so *it becometh an understanding spirit.

Will, Number 12; and Soul, Number 13.

182. For it receiveth the power of the light, in the meekness and humility, and goeth with the spirit of its will (that is, with the noble image and similitude of God) through the power of the Heart, into the second Principle; that is, into the light world, as may be seen in the other ²circle at the right side of the Heart, where, Number 12, Will standeth, and Soul, Number 13, which signifieth that the soul goeth out of the source of the fire, which is the Father's property, and entereth into

* "it becometh an understanding spirit," lit., "it is born" or "generated as an understanding spirit."

Or angle.

Or meant.

Or angle.

The point of the arm at the left hand.

¹ Or, and so is the understanding.

² Or half globe.

the Son's property, and dwelleth in the divine power in the light world.

HOLY GHOST; Number 14.

Or Beyond.

Or point of
the Cross.

Or beyond.

183. ¹Without the point of the Cross, Number 14, HOLY GHOST standeth, signifying the Holy GHOST, who ariseth from eternity in the will of the Father, at Number 9, before the ²point at the left hand, and bringeth himself through nature, along through the Heart and divine power at the right hand, out ³from nature, and also through the power of angels, or of the spirit of the soul, quite out, and dwelleth in the liberty in the glance of the power and Majesty; and is in nature, yet not comprehended by nature, but in the property of the divine power only.

Image; Number 15.

184. Beyond the word HOLY GHOST, Number 15, Image standeth, also without nature, which signifieth that the noble image groweth out of the fire of the soul, as a flower groweth out of the earth, and hath no feeling of the fiery property; for the fire is, as it were, swallowed up in it, and yet it is there, but in another source (*viz.* in the desire of love), a light flaming fire in the divine property.

Abyss; Number 16.

185. After Image, standeth Abyss, Number 16, signifying that the true image standeth in the

abyss ¹beyond all source, and dwelleth in nothing, ^{1 extra, with}
viz. in itself only, and through it God dwelleth; ^{out.}
therefore there is nothing but the divine power that can find, move, or destroy it; for it is not in nature, although it ariseth from nature in its root, yet it is quite another thing, as an apple differs from the ²tree; though it be upon the tree, and ^{2 the tree it}
receiveth virtue from the tree, yet the sun also ^{groweth up}
giveth virtue to it, and so the divine Sun (*viz.* the Majesty) giveth virtue to the image.

*Of the word Omnipotence, Number 17; and
Wrath, Number 18.*

186. Further, at the left hand, Number 17, standeth Omnipotence, and it standeth without the ³circle of nature also, which signifieth the Father's Mystery, which bringeth itself by the *magia* (that is, by the desire) into wrath, wherein the strong sounding life and strength is understood in the entrance of nature in the first three forms, *viz.* astringency, bitterness, and anguish; and therefore the word Wrath standeth in the space under the line, Number 18, which signifieth, that the wrath toucheth not the angle of the ⁴Ternary, ^{4 Or Number}
but is born in the desire. ^{Three.}

⁵ *Craft; Number 19.*

^{5 Or subtlety}

187. Craft standeth at Number 19, under the word Omnipotence, which signifieth the essence coming out of the glass of the Mystery; which

Craft, in the second Principle, is changed into a right understanding, and here in the magic fire it is but craft; for it is subtle and sharp, and a cause of the understanding.

Devil; Number 20.

188. Over against Craft, Devil standeth, Number 20, in the space of the dark world, which signifieth the malice of the devil, in that he is departed from the point of the Ternary, and hath put his will into wrath and craft, on purpose to domineer over the meekness of God thereby, and to use the strength and power of the fire and wrath.

Devil's Art; Numbers 21, 22.

189. Under the word Craft, standeth Devil's Art, Numbers 21, 22. Devil standeth without the circle of nature, and Art standeth within the circle of nature, which signifieth, that the devil was created out of the Mystery of the Father, upon the line or stroke of the cross in the eternal nature, as well as the other angels: But he gat his Art, Number 22, in the magic ¹seeking of nature in the centre of the dark world, whereas he should have gotten it in the power of the Heart of God, and that is the cause of his fall and of his envy.

Will; Number 23.

190. Above the line, Number 23, standeth Will; signifying, that the devil hath raised up himself

from the divine line (upon which he was created), as a proud spirit, who would fain have been his own lord, and have ruled by his own art and wit.

Darkness; Number 24.

191. As also the pride and subtlety of men do now; who in the same manner raise themselves up from the line of God, from obedience, in own selfhood, in which the will cannot reach the divine power and light, but falleth into itself, into the dark anguishing magic fire; 'as above, over the word Will, is noted with Number 24, and first into Darkness; for reason loseth the divine understanding, and the divine desire, wherein it can receive the essence of God, and so ¹impregnate ¹Or fill. itself with ²power from God.

Fire; Number 25.

192. And then ³it kindleth the Magic Fire of ³Or reason. covetousness, so that it willeth to have ⁴much, and ⁴Or more. never hath enough, as here, Number 25.

Anguish; Number 26.

193. And when it hath filled itself with covetousness, then the magic fire in the Anguish beginneth to burn, Number 26; for that which is thrown into the fire by covetousness, is fuel for the magic fire, wherein the fire burneth: and there Death is born; which must separate what covetousness hath brought in.

Death; Number 27.

194. And herein also consisteth the grievous fall of *Adam*, who hath imagined as the devil did, and desired to have the variety of this world as his own :
 * He would be cunning, and get much ¹skill, and even the earthly and hellish source in the skill. Had he continued upon the stroke in the line of God, he had not been earthy, for the spirit of his will should have dwelt in God, and have † brought divine food into the body; but now he is in the Anguish, Number 26, and must again go through the Principle into Death, Number 27, where his body must be consumed in the Mystery.

195. And if he do not, in the time of this life, turn his will into the cross of Christ (as is to be seen in this Figure), then he is reserved in the Mystery for the Judgment of God, where he shall be tried in the fire, whether the spirit of his will hath any divine ²power in it or not, or whether he can sub-
 sist in the fire, and there his proud earthly works will be burned up; and if the soul remain in the dark magic fire of the will (for itself is a magic fire, when the divine light-fire is not in it), then one magic fire receiveth the other, and then there is no remedy to help out from thence.

* "He would be cunning and get much skill," etc. Lit., "He would [willed to] become clever, and acquired much skill, and also the earthly," etc.

† "brought divine food," lit., "introduced (*eingeführt*) divine food."

Will; Number 28. Light; Number 29. Spirit; Number 30. Man; Number 31.

196. But the soul, which in the time of this life did turn again, and did yield itself up with its will into the death of Christ, at the line of the cross, Number 27, that soul is then sunk down from its proud and ¹wicked works, and * become free in that ¹Or evil. same will, and is entered into the death of Christ, and sprouteth forth with the spirit of its Will, Number 28, in the divine power from the death of Christ, through the second Principle, where the spirit of the will (*viz.* the image) ²obtaineth the ²Or reacheth divine Light again, Number 29, and the ³Image, ³Or Spirit. Number 30, standeth again in the divine Man, Number 31.

Image; Number 32. God; Number 33.

197. For when the spirit of the will entereth into death at the cross, then it putteth on the divine ⁴essentiality (that is, Christ's flesh) into itself again, ⁴Or substantiality. and bringeth it with itself into the light world, where the divine life springeth forth again in the holy body, and the Image is free again, as here, Number 32, is to be seen, and it dwelleth in God, Number 33, and eateth of God's Word or essence; for the Image here is ⁵without nature, in the liberty, ⁵Or beyond but the humanity is in nature, as it is here set down.

* "become free in that same will," lit., "become free from its own will" (*Willen-los*) [in the death of Christ].

198. But for those souls which abide in their proud covetous works in the Anguish, Number 26, they abide indeed in the magic fire of Anguish, and their works are fuel for that fire.

199. But if the spirit of the will at length doth incline itself towards the death of Christ, and yet is hard bound to the wrath, then it hangeth, as it were, by a thread to the death of Christ.

The Ninth Number; Number 34.

200. This soul must needs burn thus a while, till the spirit of the will can enter into the death of Christ, and till its sidereal *fuel be burnt up: when the earthly body dieth, the image must be ¹bathed, which this present too-wise world scorneth, but [†]shall be forced to try it in death, where that little spark (which did hang but as by a thread) must enwrap itself quite into the death of Christ; for it hath lost both body and essence, and remaineth naked without divine ²essence or body in God's mercy in the divine tincture, viz. in the Ninth Number, Number 34, and waiteth for the Last Judgment, wherein God will restore, in the tincture, all that which Adam lost: But the works which it hath done here will not pass through the fire, but the dark magic fire hath swallowed them up into its Mystery in the dark world; let this be told thee, O man.

* "fuel," lit., "wood."

† "shall be forced to try it in death" (*im Tod erfähret*), "experienceth it in death."

Soul's Eternal Habitation; Number 35.

201. After the Ninth Number standeth the Soul's Eternal Habitation, noted with the Number 35; which signifieth that these escaped souls are yet in God, in the angelical world, but without their works; and they cannot so highly attain the glance of the Majesty, as those which ¹in this life have clothed ¹Or here. themselves with the power of God. The word Habitation entereth into the liberty, without nature, as also above it the word Image doth. For the soul must stand in nature, but the habitation of the Image is without nature, in the divine liberty.

Angelical World; Number 36.

202. Beyond the word Habitation standeth Angelical World, Number 36, signifying the whole ²court of angels or ³princely thrones in the liberty ²Or place. ³thrones, or principalities. of the divine Majesty; whereas their root is in nature, but is not ⁴felt. ⁴Or apprehended.

*Proud Devil; Number 37. Will of the Devil
Lucifer; Number 38.*

203. At the left hand, in the upper space, Number 37, standeth Proud Devil, with two ⁵lines; one ⁵Or strokes. reaching to be upon the character O, Number 4, and the other reaching up above the great Mystery of the Ternary, where standeth Will of the Devil Lucifer, Number 38. Here the devil's fall is to be considered.

204. He hath driven his proud will from the line of the cross upwards, and would domineer over the Mystery of the divine wisdom by ¹ cunning, subtlety and wrath, in the power of fire, and ² kindle the Mystery of the Ternary, that he might be lord (as indeed he did kindle the essence in the Mystery, from whence earth and stones proceed), and would fain have flown out above the Mystery of the Ternary, Number 38, as still at this very day he desireth to fly out above * the highest thrones of angels.

Abyss of the Dark World; Number 39.

Eternal Hell of Devils; Number 40.

205. And hence it followed, that he was thrust out from the divine Mystery, from the highest thrones, into the dark magic fire, and is thrown down beneath (*viz.* into the abyss of the Dark World, Number 39), where he must dwell without the Principle in † the ³ horror of fire (that is, in the first three forms ⁴ of fire) in the anguish: And there he hath his hell, as below, Number 40, is to be seen; and thither also do the damned souls fall, where to eternity they cannot see God.

* "the highest thrones of angels," lit., "the angelical princely thrones."


† "the horror of fire" (*Feuerschrack*), an expression peculiar to Böhme; denotes a bursting forth of fire, or the very point where fire breaks out. St Martin renders it, *l'explosion du feu*.

The other line of the Cross upwards.

206. Over that line Number 1, standeth Abyss Eternity, signifying the liberty without the Principle, and thereby is ¹ meant the Mystery of the eternity, wherein every creature standeth in its own source, in its own fire, whether in darkness or in light, and hath no other light but what shineth ² in itself, and it also comprehendeth that light ³ without itself: Both worlds, *viz.* the light and dark world, are in one another; but the light is not attained, except a creature be capable ⁴ of it.

207. There are angelical thrones, which we know nothing of; our knowledge reacheth only ⁵ unto the place of ⁶ this world, so far as the kindling in the creation did reach; and ⁷ therefore this wheel is made with the Cross in it.

SON; Number 41: and of the Heart.

208. Over the upright line standeth SON, Number 41, and at the left angle or point, Number 9, FATHER; and at the right line, Number 14, HOLY GHOST; signifying the Persons and birth of the Holy Trinity: The  in the Cross is the centre, and signifieth the eternal band of the ⁸ Trinity.

209. The word SON, Number 41, signifieth the Word, which the eternal FATHER always speaketh from eternity in the light and dark Worlds, according to the property of each source.

210. But the three Persons are free from the Cross, and touch not the line, which signifieth that God is free from nature, and is not comprehended ¹in nature; but he dwelleth in himself, and indeed also in nature, but is not comprehended by that which doth not ²yield itself into him.

¹ Or by.

² give up it-
self to him.

Of the Heart in the Cross.

211. The Heart in the cross signifieth, first, that the Heart of God hath manifested itself in nature ³by the Principle of fire, whence the majestic light ariseth: secondly, it signifieth the manifestation in the humanity, wherein the Heart of God hath manifested itself with a human heart; and how that human heart hath obtained the comprehension of the Holy Trinity, as it is the centre in the cross, where we must understand the inward man, *viz.* the inward heart.

³ Or with.

212. And we may see that the HOLY GHOST at the right line, Number 14, goeth forth from the Heart in the light world; which signifieth that the HOLY GHOST dwelleth in the new-born heart (*viz.* in the Image), and continually bringeth the will of the image into the divine light world: and as this Heart in the cross is united ⁴to the Holy Trinity, so must the human heart (understand the inward man) be united ⁵to the Deity, that God may be all in all in him, both will and deed.

⁴ Or with.

⁵ Or with.

213. But the word SON, Number 41, standing above over the line of the cross, separated from the

Heart, signifieth that the man Christ is become Lord ¹of All, and is king over this whole circle: ¹ Or over all. For God hath manifested himself in the humanity, and this man comprehendeth the whole divine ²essence in him; for there is one and the same ² Or substance, one God and divine essence, in him and without him: we can ³ find God nowhere else but ³ Or know, acknowledge, in the ⁴ essence of Christ, therein ⁵ is the whole ⁴ Or substance, fulness of the ⁶ Godhead bodily. ⁵ Col. ii. 9. ⁶ Or Deity.

Heaven; Number 42.

214. The word Heaven, upon the upright line of the cross, Number 42, signifieth, first, that heaven is in the man Christ, and also in us, and that we must enter by his cross and death into him, in his heaven, which is himself; for upon the cross Heaven is opened again, and born anew ⁷ in us. ⁷ Or to us. Secondly, it signifieth that the true divine heaven is a habitation ⁸ of the divine desire, *viz.* of the ⁸ for divine *magia*; therefore it cannot be said that we enter into it, but that we are begotten ⁹ in it, ¹⁰ out ⁹ Or into it. of God's fire in the divine ¹¹ essentiality, and no ¹⁰ Or by. ¹¹ Or substance, otherwise but upon the cross, *viz.* through and in the birth of the Holy Trinity.

Pure Element; Number 43.

215. The words Pure Element, Number 43, upon the upper line of the cross, signify the internal

* "find God" (*erkennen*), "to know, perceive, or recognize."

world, out of which the external, with the four
Or substance. elements, is brought forth, and its ¹ essence standeth
 in the internal root.

Holy Ghost; Number 44. Son; Number 45.

216. Moreover, it is to be noted, how those
Viz. Pure Element. ² words stand, begin and end; for they begin at
 the outward circle at the left hand, where above,
 Number 5, the Holy Ghost's character **V** standeth,
Or Being, or substance. and below, Number 8, ³ Essence; and they go
 through the two circles at the right hand, to the
Viz. the space between the second circle and the third. ⁴ second space, which signifieth the original of the
Or substance. pure divine element, the habitation and ⁵ essence
 whence it ariseth, viz. from the spirit of the eternal
 Mystery in the divine essentiality, viz. in the
 essence of the great Mystery: and yet it is manifest
 only in the second Principle, viz. in the essence
 of the Son and Holy Ghost, as above at the
 circle on the right hand may be seen, Numbers
 44 and 45.

*Father; Number 46. Holy Spirit of Divine
 Wit, Wisdom, and Understanding; Number 47.*

217. *The pure element is the working in the
 true heaven, and it shutteth itself in and out with
 the cross; it is the springing or stirring in the fire

* "The pure element is the working," etc. Lit., "The
 pure element is the operation in [or of] the true heaven, and it
 foldeth itself in and out [like floodgates] with the cross; it is
 the springing and moving in the fire-and-light-heaven."

and in the heaven of light, whence the divine
 essentiality (understand the essence, and not the
 spirit of God) is a life: for it reacheth not into the
 essence of the Father, Number 46, below which
 circle there standeth Divine Wit or Wisdom: for
 the element giveth not divine wit [reason or
 understanding]; but the Holy ¹ Spirit, Number ¹ Or Ghost,
 47, giveth divine ² wisdom and ³ understanding. ² Or wit, or
 reason.

218. The element is an ⁴ essence in respect of the ³ Or know-
 Deity, as the life in the flesh ⁵ is in respect of the ⁴ Or substance.
 soul; for the tincture is higher, and giveth the *ens* ⁵ must be
 of the spirit, wherein the light-fire is understood. ⁵ taken to be.

Humanity; Flesh; Number 48.

219. Under the words Pure Element, on the
 upper ⁶ line of the cross, Number 27, Death standeth; ⁶ Or stroke.
 and the word beginneth at the left circle, and goe
 through the cross, and through the first circle at
 the right hand. There look upon both the outward
 circles, that at the left, and that at the right, above,
 and below, and then thou shalt quickly find what
 the ⁷ right of death is, and that it is the dying source ⁷ Or jurisdic-
 in the magic fire, and holdeth the essentiality cap-
 tive in itself, as at the left hand below, Number 8,
 and at the right, Number 48, may be seen; and
 then above at this circle, Number 44, and at the
 left above, Number 5, is seen that the spiritual life
 goeth and sprouteth forth through death, and
 possesseth the highest circle. For whatsoever will
 attain the divine life, must go through the dying

magic fire, and subsist therein, as the Heart on the Cross must subsist in the ¹ fire of God.

¹ Or divine fire.

220. Moreover, we must know, that in *Adam* we have turned ourselves away from the cross, and are above the cross with our lust and desire, Number 23, and gone with our will into ² a self-government, and now death hath captivated us in itself: We must therefore sink down from death upon the cross, upon the line of Christ, into the Heart again, and be born anew in the Heart, or else death retaineth us captive: For death standeth now upon the line of the cross; but at the Judgment it shall be given to the dark world: For our will must now enter into rest through the death on the cross; but the outward cross shall be done away, and then death shall be made a scorn.

² Or own regimen.

221. Thirdly, it signifieth that the life of God in Christ made death a ³ spectacle upon the cross, when death was destroyed on the cross ⁴ by the dying of Christ, where life grew up through death, and the Heart yielded itself into the middle (*viz.* into the centre) as a Conqueror of death.

a show.

Or in.

Paradise; Number 49.

222. Under the Heart, Number 49, standeth Paradise: The word beginneth at the outward circle on the left hand, where above, Number 5, is the Spirit of the Great Mystery of the Abyss of Eternity, *viz.* V; and below, at the same circle, Number 8, Essence is written; and it goeth through the cross, and at

the right hand through all the three circles, and into the liberty; which signifieth the ¹ station of ¹ Or place. paradise: It ariseth in the Mystery of eternity, and groweth up through the outward world, and also through the light world, hidden in the outward world, and manifest in the second Principle in the light world; and therefore that word goeth through all the three circles, signifying the original of the human body.

Divine ² Essentiality; Number 50.

² Or Substantiality.

223. For in this place, out of this essentiality, was *Adam's* body (understand the outward body) created according to the third Principle, and the inward body (understand the body of the image) out of the heavenly part in the light world, out of the divine essentiality, as it is set down at the right hand near Paradise, Number 50.

Christ's Flesh; Numbers 51, 52.

224. That divine essence (understand essence, not spirit) is enclosed in the wisdom of God, and the heavenly tincture is in it: For this essence brought God's Word (which became man, ³ in *Mary*) ³ into. into her essentiality (*viz.* in the body of the image), which was enclosed in death; and in ⁴ it God and ⁴ *Viz.* the es-
man became one person: For this flesh is Christ's⁵ sentiality, or
flesh, according to the heavenly part; therefore after⁵ substan-
essentiality standeth Christ's flesh, Numbers 51, 52. tiality.

225. Christ had such flesh in the inward man, as

Adam had before *Eve* [was taken out of him], when he stood in the divine image in purity; and therefore none can enter into paradise, except they obtain that flesh again that *Adam* had before the fall, and Christ in his incarnation: Therefore we must all be regenerated, ¹ born anew out of the Heart upon the Cross, and put on Christ.

Mystery; Number 53.

226. Under the word Paradise, Number 53, standeth ² Mystery, and the word ariseth at the left hand in the second circle, where above, at the same circle, Number 4, the Character **O** standeth; and below, Principle and Fire, Number 7; and it goeth to the right hand through the cross, and through the first circle at the right hand: This rightly sheweth man's creation according to the body.

227. For the body is a Mystery taken out of the inward and outward world, from above and beneath; understand out of the matrix of the earth: This is the matrix of the earth; out of this ³ Principle ⁴ it is created, and we see that it was created out of the inward and outward ⁵ essence (that is, out of the dark and light world), and is mixed with evil (that is, with wrath), and also with good.

*Wonder, Number 54; Angel, Number 55;
Spirit, Number 56.*

228. But man was created out of the Mystery an image and similitude of God, for ⁶ a divine wonder:

Therefore at the right hand, Number 54, there standeth Wonder; for he was a wonder of all essences, a lord of all essences, taken out of all essences; and he was an angel in the inward image: As next to the word Wonder there standeth Angel, in the liberty, Number 55; for his spirit dwelt in the liberty of God, that is, in the Majesty: As after the word Angel there standeth Spirit, Number 56, which signifieth every true man, *viz.* the first before the fall, and the second in Christ, into whom he must enter again, or else he remaineth separated from God.

Four Elements; Number 57.

229. Under the word Mystery there standeth, at Number 57, Four Elements, which arise at the outward circle on the left hand, and go to the right hand through the cross, and through two circles; which signifieth the outward world, which ariseth as an ¹ effluence out of the inward ¹ Or outbirth essence of the outward circle, and bringeth its wonders into the Mystery, first into the second Principle into the first two circles; for it should not go with its essence through the third circle at the right hand, into the liberty, but in the Principle pass into the Mystery, and be ² tried in ² Or refined, or purified. the Principle, *viz.* in the fire; for there is the limit of separation.

*The Soul's Joy¹ in Ternario Sancto;
Number 58.*

230. Above, at the second circle on the right hand, Number 45, standeth Son, who is the Judge Or Separator. and ²Arbitrator; and below, at the same circle, standeth Soul's Joy in *Ternario Sancto*; signifying, that the soul shall have joy in its works, which it hath brought into the inward Mystery in the angelical world, and which it hath wrought in the four elements to the praise of God; for the four elements stand with their root in the great Mystery.

231. And were not the ³earth come into such a corrupt state and condition, and if the poison of the devil and his kindling had not procured it, it had been one essence in the other three elements, as in the heavenly essence it now is.

Spiritual Body's Habitation; Number 59.

232. Adam hath swallowed this morsel, and thereby lost his angelical form: For the four elements should be hidden in him, and he should live but in the one element *in divine power, and know nothing of evil, as at the right hand in the liberty, Number 59, there standeth † the Spiritual Body's Habitation;

* "in divine power" (*in Gottes Kraft*), lit., "in the power [or virtue] of God," i.e. in virtue of the divine power. St Martin uses the word *puissance*.

† "the Spiritual Body's Habitation" (*des geistlichen Menschen Wohnung*), lit., "the spiritual man's dwelling, or habitation."

and there should the body of the image (that is, the body of the soul) dwell, but it was hindered, it must go under the earth, and be shut up in the earth.

Earth; Number 60.

233. Under the words four elements, standeth Earth, Number 60, signifying that earth is wholly slipped out, or fallen off from the inward world; for the word Earth toucheth neither the left nor the right circle; it is, as it were, dead; but the cross goeth through it, signifying its *Restoration*; that the human earth is regenerated on the cross, and that the heavenly divine essence shall be separated from the essence of the dark world by the divine fire, where then there shall be new earth in a heavenly source, form, essence and property; and that which is in the earth hidden, shall spring up again in the heavenly part: and here the resurrection of man is to be considered; and further it is to be considered, that the earth is placed thus in the abyss, for it reacheth no Principle, therefore it must vanish.

Earthly Man; Number 61.

234. Under the word Earth, standeth Number 61, Earthly Man, there the cross is between the words, which signify the fallen earthly man; that is, fallen under, and into the earth; that is, he is ¹Or to the earth as to his own honor or to be subject to it. fallen ¹to be the earth's; and the cross parteth the words Earthly and Man, for man shall be separated

from the earth again, and enter into his eternal part, whether it be into the light or dark world.

Wonder; Number 62.

235. Under the line of the cross, standeth Number 62, Wonder; which signifieth, that the evil wonders, and also the evil part of the earth, shall, ¹at the Judgment of God (when God shall make separation), fall ²home to the abyss of darkness, and be the earth for all devils and ³wicked people to dwell together upon; for the abyss standeth under it, Number 1.

Babel; Number 63.

236. Next to that word Wonder, standeth Number 63, *Babel*, signifying that *Babel* is only a wonder of the abyss, and she worketh only wonders in the abyss.

⁴ *Own Reason in Babel; Number 64.*

237. A little above, under the circle at the right hand, after Earthly Man, standeth Number 64, Own Reason in *Babel*, which goeth about the circle of the second Principle, and goeth along in its own power under the divine world; it supposeth itself to be in God and that it serveth God, and yet it is without God, in itself, and teacheth and doth its own matters only: it ruleth the outward world according to its own reason, without the spirit and will of God, even according to its own self-will

only; therefore it goeth about the light world flattering, and giveth God ¹fair words, but remaineth ¹Or good. without God ^{*}still in the abyss, and entereth into it.

Wonder of the Great Folly; Number 65.

238. Under Own Reason, standeth Number 65, Wonder of the Great Folly, signifying *Babel*, which hath found all ²arts, ³subtleties, and [†]⁴devices, ²Or inventions, and lost itself: it seeketh gold and loseth God; it ³cunning, taketh earth for gold, death for life, and that is the ⁴deceit, fallacy, greatest folly that can be found in the ⁵Essence of ⁴feats or ⁵tricks. all essences, as is enough demonstrated in other ⁵Or Being all beings. places.

The Conclusion.

239. Thus we see where our home is; not in this world, but in the two inward worlds; in which of them we ⁶labour here in this life, into the same ⁶Or conversion. we enter when we die; we must leave the outward; we must be new-born only on the cross.

240. *Babel* hath wholly turned itself away from the cross; which signifieth proud men [†]wedded to their own wit and reason, who rule themselves by their witty folly.

241. The Earthly Man upon the cross, Number 61, signifieth that simple flock of people, which

* "still in the abyss," lit., "over the abyss."

† "devices" (*Geschicklichkeit*), "cleverness, skill."

† "wedded to their own wit and reason," etc. Lit., "clever in [the power of] their own reason, who govern themselves by the wit [the spirit] of their folly."

Or in.

as to its
own place.
Or evil.

Or Self-
reason.

yet hang to the cross of Christ, and are at length regenerated through the cross.

242. But reason hath also rent itself off from the cross,¹ by own pleasure, own power, and laws, and that is the wonder of folly, which the very devils do scorn and deride.

243. The Reader should consider this further, for there lieth much under it, it hath the understanding of all the three worlds; behold thyself therein, it is a most true glass; for the Ternary is a cross, and it hath two kingdoms in one, which part themselves by sinking through death.

244. Therefore the devil would be above God; and therefore God became man, that he might bring the soul out of the wrath, through death, into another life, into another world, which yet remaineth in the first, but it turneth the back to it, as this Figure is; and the cross standeth between the two Principles, and goeth from the fire-life into the life of light.

245. Understand us thus, my beloved Friend: the soul hath its original in the fire-life (for no spirit subsisteth² without the source of the fire): and it goeth out from itself with its own will through death: it accounteth itself as dead, and sinketh itself down as dead, and so falleth with its will through the Principle of fire, into the divine light eye, and there it is the chariot of the Holy Ghost, whereon he rideth.

246. But when it will go [of] itself, then it

continueth in its own fire-nest, in the original, wherein it was awakened, as Lucifer did: for it is awakened at the beginning of the cross at the left hand, as is to be seen in this Figure, and that is its original, as shall be further mentioned hereafter.

247. ¹ It is a whole figure of the cross: according ¹ The soul. to the outward image of the body, it resembleth a cross-tree; the body having two arms, signifying two Principles, and the body in the midst, which is a whole person: The heart is the first Principle, and the brain is the second; the heart hath the ² soul, and the brain the spirit of the soul: and it is ² Viz. sealed in it. a new child, and yet not a new one either; the stock is from eternity, but the branches grow out of the stock.

248. And though it hath not been a soul from eternity, yet it hath been known from eternity in the virgin of the divine wisdom upon the cross; and in the root it belongeth to God the Father, in the soul to God the Son, and in the will to God the Holy Ghost.

249. Seeing then its will could not stand in the Father (but would rule and domineer, and so it fell into the fire of wrathfulness), therefore the Father gave it to the Son, and the Son took it into himself, and became man in it, and brought it by the ³ Word *Fiat* into the Majesty, into the light again: ³ Verbum *Fiat* for the Son bringeth it through the anger and death into the eye of holiness again, at the right hand;

into another world, in God, to the angels, whereof there shall be further mention made hereafter.

Now we come again to the Sixth Form of Fire.

X. 250. Know then, wherefore we have set the cross here; the ¹ Cross is otherwise the number Ten, when we number in the order of ² reason: But according to the two Principles, where the eye appeareth parted, the cross should be between the fifth and sixth forms, where light and darkness part.

251. But you must know, that God is both the beginning and the end, and therefore we put the cross at the end, according to reason: for there we go through death into life; it is our resurrection.

or 10. 252. Again, the number ³ Ten, is the first, and also the last, and through it is death, and after death, hell, viz. the wrath of the darkness, which is ⁴ without the cross, for it falleth again into the A, and the Creator is in the A, into which *Lucifer* would fain have insinuated himself, but he is driven out into darkness, which is his kingdom in the source.

253. You must understand, that we mean by the twofold eye, a round globe cut in two, wherein the cross stood from eternity: * it cannot be drawn in any portraiture, because the halves are so

* "it cannot be drawn in any portraiture," or "no picture can represent it."

in one another, they are one, and yet two: the spirit only understandeth this; and whosoever doth not enter through death upon the cross, into regeneration (that is, into the divine body), he understandeth not this: and let him leave it ¹ uncensured, or else he will ² be a workman and censurer for the devil: we would have the Reader faithfully admonished, for it is most certain.

¹ Or uncontrolled.
² Or make himself a devil in so doing.

254. For this Figure containeth the whole ground, as deep as a spirit in itself is: and the Reader cannot know it without ³ true eyes; words cannot be set according to its right order, for the first is also the last, and the middlemost goeth through all, and is not known but in itself; therefore searching is not the best way to find the Mystery in: But to be born ⁴ in God, is the right way to find it; for without ⁵ that all is but *Babel*.

³ Or right eyes, viz. spiritual eyes.

⁴ Or of God.

255. * All lieth in the will and in the earnestness, viz. that the will enter into the ⁶ magic, for ⁷ in magiam. the eternity is magical; all things come to essence out of the magic: for in the eternity, in the abyss, is nothing; but that which is, is magic.

256. ⁷ From magic cometh philosophy, which soundeth the magic, and seeking findeth astrology therein eternally; and astrology again seeketh ⁸ its master and maker, viz. astronomy, the ⁹ Sulphur and Mercury, which hath its own Principle; and therein is the third magic, viz. the ¹⁰ physician; who

⁷ Out of the magia.

⁸ his cause ruler.
⁹ Sulphur a: Mercurium.

¹⁰ medicus.

* "All lieth in the will," etc. (*es lieget alles am Wille*), "it all depends upon the will."

maketh the ¹corrupter and would heal it; but he
 seeth the fourth magic, viz. the ²divine; who
 maketh the ³turba in all things, and would heal
 the turba; but he findeth the eye of the first
 magic, and there he seeth that all is the wonder
 of magic: then he leaveth off from seeking, and
 is ⁴magus in the first will; for he seeth he
 hath all power to find and to make what he
 will; and then he maketh himself an angel,
 and remaineth in himself, and so he is free
 from all other things, and continueth eternally:
 this is the highest ground of the Essence of
 the essences.

57. Although the whore of *Babel* will by no
 means relish it, yet we speak from good ground
 to say, that *Babel* and her children are ⁵born of
 whoredom, in their ⁶magic, philosophy, astrology,
 astronomy, physic, and divinity. [258.] *Babel* is
 the true child of none of these, she is a refractory
 and bastard. *We have known her in the *A* and
 by searching of her philosophy and astrology,
 we have known her to be a whore in all ⁸glasses; she
 putteth whoredom in all glasses.

59. She saith she is the eye, but she hath a
 false eye, †that glanceth out of her whoredom, in
 pride, envy, and anger; and her seat in the magic

*We have known her," etc. Lit., "we have known
 her [we found her out] through research in philosophy and
 astrology."

†that glanceth" (*das glintzet*), "that glitters."

is *the ¹averse left eye: †she boasteth upon the ²Or back-
 cross, but she entereth not into the centre, she will ^{turned.}
 not go through death into life.

260. She saith, I live, and yet hath an un-
 righteous life; but that is her true life, if she will
 continue in it alone to herself; but she oppresseth
 the children that are born ²upon the cross, and ³Or live in
 treadeth them under her feet. ^{patience and}
^{resignation.}

261. Therefore the cross hath bent its bow, and
 will shoot away *Babel* from the cross: The spirit of
 the wonders declareth this in the magic.

The Seventh Form of Fire.

262. One ³magic always proceedeth from the ³magia.
 other, and is the glass and the eye of the other,
 wherein the wonders are known and propagated;
 for in the abyss there is nothing, but in the ³magic
 is all, each glass is a centre, but yet its own, for
 †the lust, ⁴seeking, and desire bringeth it forth; it ⁴Or longing.
 is the model of the first.

263. For when I search to the beginning of the
 essence, then I find the eye, which is God; which

* "the averse left eye," or "the averted (*abgewandt*) left
 eye."

† "she boasteth" (*sie pranget*), "she maketh a great show."
 St Martin translates aptly, *elle se pavane*. This word, in its
 literal sense, describes the strutting of the peacock with out-
 spread tail.

‡ "the lust, seeking, and desire," etc., (*des ersten Lust*,
Sucht, und Begehren), "the longing, attraction and desire of the
 first [looking-glass or magic] bringeth it forth: it [each glass]
 is a model of the first."

is a desiring will of eternity, which entereth into itself, and seeketh the abyss in itself.

264. It is in nothing, but it is the glass of the abyss; it seeketh itself and findeth itself; and that which is found seeketh again a model, wherein it can seek, find, and see itself; and that proceedeth so far, till it cometh to the number ¹Ten.

265. Then the last findeth the first again in itself, and so the last becometh the model and glass of the first, and the first of the last, and so it becometh an eternal band, and standeth in the will, in the desiring, seeking and finding, and the ²*Mysterium magnum* is included in this essence.

266. But now the middlemost in the desire willet to have a ³fulfilling, wherein it may rest, or else all would be in an anguishing source: and the desiring draweth forth the middlemost of all forms, wherewith it satiateth its hunger, wherewith also it is in joy in itself in perfection; and so out of the anguish there cometh a love, a satiating of the source, and the middlemost is Sulphur, wherewith the spirit ⁴refresheth itself in the will, for Sulphur hath two forms in it, viz. ⁵power and light.

267. And this together is the essence born out of all forms, it is ⁶matter, essentiality, corporality, the divine body, Christ's heavenly flesh, and it is the full satiating of the spirit in the O; also it is the rest, and the manifestation of the Deity; it subsisteth in the virgin of Wisdom.

268. The cross is its ¹limit; and it is the ¹Or end, essentiality, which by sinking entereth into death, pitch, bounds as is mentioned before, where the wrath remaineth in death; and it is ²still as a death or a nothing, ²Or quiet. and the life sprouteth up out of it, in another Principle.

269. Itself is not the Principle, but the Principle is born in it, all glasses of the ³magic are manifested in it, and all the wonders of the ⁴genetrix; ⁴Or bearer. it containeth the *Mysterium magnum*, and out of it the spirit openeth the wonders of eternity: the spirit giveth it the essences, for it is the food for the hunger of the spirit.

270. It is an essence of wonders, without number and end; also it hath no beginning, for the spirit in the desire maketh it begin from eternity, and it continueth ⁵to eternity: it is ⁵Or in. ⁶the body of the Ternary (which is called God), ⁶Or a and ⁶the body of angels; so that the spirit subsisteth in an image, or else it would not be known.

271. Thus it knoweth itself in the image, and seeketh the best ⁷magic, and it findeth what it ⁷Or unity. seeketh, and eateth it, and thereby giveth its will to the divine body, so that there is a unity in the holy Principle.

272. For the wonders arise in the will of the corporeal spirit; which wonders take hold of the spirit of eternity, viz. of the Holy Ghost, and thus there is a sound and song proceeding from the eternal

wonders, for the will of the corporeal spirit is therein.

273. And in these seven forms, the joy of the Deity is increased and perfected, for it is a satiating of the eternal desire, and it is the eternal food.

274. But seeing all essences arise from fire, therefore we will clearly set before you the *Mysterium magnum*, and shew you paradise; if any to whom this is told and discovered, will be blind, let him *¹ adventure it with *Babel*.

275. You know that every life consisteth in fire and water, and the essentiality is its body, and the body proceedeth from the power of the spirit; for it is the food of the spirit, and the spirit again is the food of the body, and the highest and greatest ² nutriment is in itself; for the outward body could not sustain it, if the true life were not in itself.

276. Now then fire is the first cause of life; and light is the second cause; and the spirit the third cause; and yet there is but one essence, which closeth itself in one only body, and manifesteth itself, and so findeth by seeking,

277. And every essence ³ consisteth ⁴ of two essences, viz. of an inward and an outward, one seeketh and findeth the other; the outward is nature, the inward is spirit above nature; and yet there is no separation, but in that which is included in a time; there the time parteth the limit, so that the end findeth the beginning.

* "adventure, perish" (*hinfahren*), "depart."

278. Thus you see, also, how the true essentiality ariseth from the light; for it is the satiating of the will: the water ariseth from the meekness of the light, for the desire taketh hold of the meekness, and keepeth it, because it hath a good ¹ relish: ¹ Or tast and so the meekness becometh essential, and it is an essence of the fire, a satiating of the desiring wrath, a quenching of the wrath, and a corporality of the fire: for when the body ² is dead, then its spirit is ² Or peris in the beginning, in that which gave a beginning or dieth, corrupted, departeth to it, it is in that glass.

279. Now then, as the source is twofold, so also the water is twofold, viz. an outward and an inward; the one belongeth to the spirit, the other to the outward life; the outward is, as it were, a death, and the inward is the life of the outward. for the outward standeth between wrath and paradise, in the ³ insunken death, and the inward is ³ death th paradise itself, for the spirit groweth up therein sunk down into these in a thing out of the eternity.

280. You may very well see that this is true, as followeth: Observe the summer and winter, heat and cold, and your eyes will soon be opened, if you be born not externally only but internally, with a true magic will to find God; ⁴ for it is very ⁵ plain. ⁴ for that is done in the twinkling of an eye. ⁵ visible.

281. For the water in the deep ariseth from the fire, not from the wrath, but from the light; for the light proceedeth from the fire, and hath a ⁶ seeking of its own; it seeketh a glass to behold ⁶ longing, sucking, drawing. itself in, and it seeketh a habitation, and draweth

¹ Or in.

it ¹by its desire into itself, and dwelleth therein, and that which is drawn in is water, which receiveth the light; else if the light did not dwell in the water, the deep of the world could not comprehend the light: The water is the satiating of the desire of the light.

282. And the water again seeketh the glass, and would have a house to dwell in, and that is flesh; as you see, the water receiveth the shadow of all bodily substances, so that the body may be seen in the water, and that is because *the seeking of the water hath captivated it.

283. Furthermore, you see herein the end of nature; for the eye findeth its life in the water, and so goeth back into the seventh form, and †seeth its body in the water: The outward desireth no more; this body desireth no other body more in the outward, but it looketh back after its mother, of which a ²glass is a true example, which is water and fire, and it receiveth the image very clearly.

284. And thus you see, that the end goeth back again and seeketh the beginning, and no further ³in the outward. For this world hath a limit, and is

* "the seeking of the water hath captivated it." Both 1682 and 1730 eds. have "the seeking of the fire" (*des Feuers Sucht*), and Schiebler has reprinted the same. St Martin, while rendering the original literally, adds in a footnote that he considers Sparrow's substitution of "water" for "fire" correct.

† "seeth its body," lit., "seeketh its body."

* included in time, and hasteneth to the limit, and there the end findeth the beginning, and this world is as a model or glass in the beginning: By this you may find somewhat of the Mystery, and † remit yourselves well into the beginning, that you may be found to be a wonder in the love of God.

285. And know that the second ¹kind of water ¹ Or for is in the spirit: it is the glass of its father, of its maker, which dwelleth in the spirit, and is found only by its maker; itself findeth not itself: for so long as a thing goeth forward externally, there is no finding in the inward; but the spirit which dwelleth in the inward, that findeth itself in the outward.

286. Yet the outward life findeth not the inward, unless it hath the spirit of the inward; and then it findeth by the inward spirit, and so the outward life speaketh of the inward, and knoweth it not; but the inward spirit filleth the outward, so that the outward is as it were a mouth, and the inward hath, and produceth the word, and so the inward kingdom is manifest in the outward by the sound; which is a wonder.

287. The inward is a prophet, and the outward apprehendeth it not; but if it do come to apprehend

* "included in time," lit., "shut up (*geschlossen*) or held captive in time."

† "remit yourselves well," etc. (*schicket euch recht*), "seek for," or "make right [straight] for the beginning." St Martin's rendering is, *placez-vous juste*.

it, then it hath the essentiality of God in it, that is, the divine flesh, Christ's flesh, the flesh of the virgin; and yet the prophet is in the spirit, but that flesh receiveth its power and virtue, and assureth the outward man that he doth nothing but what his Maker will have done; and such a condition this pen is in, and no otherwise.

288. And thus we know the ¹ground of this world, that it is a figure of the inward, according to both the mothers, that is, according to both the fires, viz. according to the fire of wrath, and according to the fire of light: The sun is a ²model or glass of the light of eternity; and the outward fire is a glass of the wrath; and the essentiality of them both is water and earth: The ³earth is the essentiality of wrath; and the ⁴water, of the light; and the ⁵air, of the eternal spirit, which is called God the Holy Ghost.

289. Yet you must know, that this world is not the essence of eternity, but a figure, or a glass of it; therefore it is said to be a peculiar ⁶Principle, because it hath its own life, and yet consisteth only in the magic seeking of the inward.

290. The ⁷Word *Fiat* is the ⁸master of the outward; for it keepeth the outward in its conceived glass: The outward is not the glass, but it is a similitude in which its spirit doth ⁹express itself, in works of wonder; that it might see the wonders of both fires, viz. of the wrath, and of the light; and so continually bringeth the end of all essences

into the beginning: Therefore this world ¹turneth round; for the end continually seeketh the beginning; and when it findeth the wonders, then the end giveth the wonders to the beginning; and this is the cause of the creation of this world.

291. The life of every creature was a wonder before the beginning; for the abyss knew nothing of it: and the beginning of the eye findeth all, and setteth the model in itself; so that it hath an eternal number, and recreateth itself in the number of the wonders.

The Eighth Form of Fire.

292. Seeing then there is one essence in two forms, the one of which taketh an ²unsearchable beginning into itself, and keepeth it eternally; and the other of them is the model of the eternal, ³framed, and the body of it included in a limit: therefore the *turba* must be considered, which destroyeth the included, framed life again, and setteth the model of the framed wonders in the beginning again, and presenteth such a thing to the beginning as was not from eternity, but only in the ⁴framed time.

293. My beloved Friend, such things as these are shewn to you, and such as you are, who seek the beginning: for your mind is our Mystery; you should seek it in Us, not in me; I (the outward man) have it not; but the inward, in the virgin

* "framed" (*gefasst*), "compacted."

¹ Or is like wheel, sphere, globe, or that turns round.

² abyssal, bottomless.

³ Or contrived, conceived, formed.

⁴ comprise

calleteth
if twofold. (wherein God dwelleth) hath it, which ¹ speaketh of itself in the plural number.

294. My outward man is not worthy of the Mystery; but *God hath so prepared it, that he might reveal himself to you by that means, that you should know him by some other means, and not say, it is from my own wit and understanding.

295. Because you are a very learned person, therefore you shall know that God also loveth the simple, and such as are contemned of the world, if they seek God as I have done; and you shall know also, that the true invention consisteth not in art, but in the spirit and will of God.

um, or
en 296. For this hand is simple and accounted foolish in the eye of the world, as you know; and yet there lieth such a ² secret therein, as is incomprehensible to reason.

x. 297. Therefore have a care, and pour oil into the wounds that require healing; and consider what Christ saith: ³ How hard it is for that man to enter into the kingdom of God, who is entangled with ⁴ worldly cares, having great power and honour.

es for
y. 298. You shall not find this plant in the high-ness and exaltation of the world; for ⁵ you cannot, you are a Mystery to them: the spirit itself seeketh

* "God hath so prepared it," etc. Lit., "God hath ordained [disposed] things so as to reveal Himself to you through means (*Mittel*), that you, through means [or an instrument] should know Him and not say that the wit [ability] is mine." *Mittel* is rendered "*intermède*" by St Martin.

the beginning: look to it, ¹ play not the hypocrite ¹ flatter none. (for the beginning is paradisaical), that the impure enter not into the pure, and at last the serpent beguile *Eve* again.

299. Let no ² dissimulation be in you, but ³ plain ² fair gloss, or soothing. dealing, yea and no: and fear not, for that which is ³ speak roundly, or sincerely with your mouth, eternal will continue; and the distemper is nothing else but the *turba*, which as a destroyer always with yea and nay. insinuateth itself; beware of that (for the old serpent is subtle) and have a care, that you may be pure both in the beginning and in the end.

300. For this work endureth no dissembling, it hath a clear ground; also it belongeth not to the *turba*, but to the beginning of the ⁴ glory: there- ⁴ Or clarity. fore, beware of those that are born with a wolfish disposition, whose spirit is a subtle serpent: w speak freely to you.

301. Everything that hath a beginning is sought by the beginning; for the beginning seeketh through the deep, and would find the ⁵ ground: and ⁵ Or bottom. if the beginning findeth the ground, and that there is ¹ a limit in a thing, then the beginning proceedeth to the limit, and leaveth the ⁶ first, and seeketh ⁶ Or former. further till it findeth the abyss; and then it must remain in itself, and it can go no further, for there is nothing beyond.

302. But if the beginning leaveth the first, then it is under the power of the *turba*, which destroyeth it, and maketh it to be as it was in the beginning.

303. Then when the thing is destroyed, the

turba is naked without a body, and yet seeketh itself, and findeth itself, but without ¹essence: and then it entereth into itself, and seeketh itself till it cometh into the abyss, and then the first eye is found, whence it proceeded.

304. But seeing it is naked, and without essence, therefore it belongeth to the fire, for it putteth itself into it; and in the fire is a desire to seek its own body again, and so the ²fire of the beginning is awakened.

305. And herein we know the Last Judgment in the fire, and the resurrection of the flesh; for the *turba* desireth the body which it had before, though destroyed in the limit, and the desire of the soul was the life of the body.

306. But seeing there are two fires, therefore the *turba* is known in a twofold ³manner; in an incorruptible, and in a corruptible body, *viz.* the one in the fire of wrath, and the other in the fire of light, ⁴wherein we understand the divine body; and in the wrathful fire the earthly body, which the *turba* destroyeth, for the *turba* findeth the limit of it.

307. Now the eternal fire in the eye of God is ⁵both the fire of wrath, and also the light-fire of love: and you must understand, that the spirit without a body must remain in the wrathful fire, for it hath lost its ⁶essentiality; the *turba* in the fire hath swallowed it up.

308. But the spirit which hath a body, which the

turba could not devour, remaineth for ever in the essentiality, in the divine body, wherein his spirit is, which is the body in the love of God, which is the hidden man, in the old Adamical man, which hath Christ's flesh in the corruptible body.

309. And thus we understand the soul to be a life awakened out of the eye of God, its original is in the fire, and the fire is its life; but if it go not forth out of the fire with its will and imagination into the light (*viz.* through the wrathful death into the second Principle, into the fire of love), then it remaineth in its own original fire, and hath nothing for a body but the *turba*, *viz.* the ¹harsh wrath in ¹astrigent. the desire in the fire, a consuming, and a hunger, and yet *an eternal seeking, which is an eternal anguish.

310. But the soul, which with its desiring will entereth into itself, and sinketh down in its reason (*viz.* in its desire) and seeketh not itself, but the love of God, its own fire is as it were dead; for its will which the fire awakened is dead to the fire-life, and is gone forth out of itself into the fire of love, that soul is fully in the fire of love: it hath also the body of the fire of love, for it is entered into it, and is a great wonder in the divine body, and it is no more in itself, for it hath mortified its will: and therefore the *turba* also is as it were dead, and the will of love doth wholly satiate the original fire, and therein it liveth eternally.

* "an eternal seeking" (*Sucht*), or craving. See *, p. 3.

311. But the souls which have awakened the *turba*, they have lost the image; for the *turba* hath devoured it: and therefore such souls get bestial images in the wrath, and in hell, according as the *turba* is in them; as *Lucifer* gat the image of a serpent: as the will was figured here in this life, it remaineth then ¹ naked as it is.

¹ Or apparent, in its true similitude.

312. For the wrathful *turba* always seeketh the image, but findeth it not, and therefore it figureth the image according to the will; for the earthly desires stick in the will: and that image remaineth in the wonders of God, in the eye of the wrathful Principle.

313. And here we understand that the Eighth Form is the *turba*, which seeketh the image; and if it find the limit of it, it destroyeth it, and entereth into the limit, and seeketh further in itself, and findeth at last the abominations of that which the soul hath wrought in this life.

314. And also we understand here the fire (which at last shall purge the ² floor) and the severe Judgment; and we understand that every fire shall receive its essence from the *turba*; and also what that *turba* is.

² Or threshing floor. Matt. iii. 12.

315. Where then the fire will devour the earth, and draw the elements with the wonders in them into the beginning; where that which was at first will be again, and the elements become one; and everything will represent its own wonders, everything in that fire whereinto its will entered.

316. Harken to this, you children of men, it concerneth you; for no beast proceedeth from the eternal beginning, but from the model of the eternal; and its spirit attaineth not the eternal, as the soul of man doth.

317. Also the corruptible body cannot possess the eternal; it belongeth to the *turba*: But the new man, born of God, shall possess the eternal; for he is departed from the corruptible, and hath put on God in Christ; he hath the divine body in the old body.

318. The *turba* taketh away the earthly source; the outward body from the earth remaineth in the earth; but the will taketh ^{*}its works along with itself, for they are in the new body, and follow it; therefore let a man consider what he doth whilst he is here in this life.

The Ninth Form of Fire, the great ¹ Earnestness. ¹Severity.

319. Seeing then we understand that all things proceeded from the beginning, and that one thing thus proceedeth always out of another; and seeing we understand that the fire is a cause of the life, and that the life divideth itself into two parts, and yet doth not corrupt; only the outward life is that which corrupteth; it falleth into the *turba*, which destroyeth it: we are now, therefore, to consider wherein the inward eternal life consisteth, and what upholdeth it, that the body ²fadeth not, seeing ²corrupteth or breaketh not.

* "its works" (*seine Wesen*) or "its essences."

essentiality hath a beginning; and yet we can say with good ground, that it hath no end; for it must have a ¹ground, or else the *turba* will have it, and that findeth the limit.

320. The eternal body must not have a limit, but be free in the abyss, in the eternal nothing; or else another essence would again be in that essence, * which would divide it, and make a limit.

321. We have told you before, that all which shall endure for ever must pass quite through the fire, for the *turba* taketh that which remaineth in the fire; now no spirit is created ²for the fire, that it should remain in it.

322. Only the *turba* hath captivated many of them, but not from the will of God, for God's will is only love; but the *turba* is the will of his wrath, which by its vehement hunger hath gotten a great dominion, wherein it hath manifested its wonders, viz. the devils and wicked souls of men.

323. But the eternal life consisteth in meekness, and hath no death or *turba* in it; therefore we must say, that the soul and spirit are not in the *turba*, especially the ³body of the soul; if it were, the *turba* would destroy it.

324. This is only to be understood, as it is mentioned before, that the will in the anguish source, in the fire (understand the will of the soul), sinketh down in itself as into death, and ⁴should not live

* "which would divide it, and make a limit," or "which would make for division and limitation."

in the fire, and so ¹it falleth into another world, ¹the will. viz. into the beginning, or (as we may better say) into the free eternity, into the eternal nothing, wherein is no source, nor anything that ²giveth or ²Or maketh. receiveth a source.

325. Now there is no dying in the will that is thus sunk down, for it is gone quite out from the fiery beginning, in the eye, and so bringeth its life into another Principle, and dwelleth in the liberty; and yet it hath all the forms of the essences which arise from the fire in it, but ³unperceived; for it is ³im-per-ceptible. gone quite out from the fire.

326. And therefore the life of its essences is in the liberty; and it is also desiring, and receiveth in the desire, in its essences, the power of the light which shineth in the liberty, which is power without *turba*: for this fire is only love, which consumeth not, but yet always desireth and satiateth, so that the will of the soul ⁴putteth on a body. ⁴getteth, or attracteth.

327. For the will is a spirit, and the soul is the great life of the spirit, which upholdeth the spirit, and so the soul is ⁵clothed with power, and dwelleth ⁵endued. in two Principles, as God himself doth, and as to the outward life in three Principles, and is the similitude of God.

328. The inward water in the spirit of the soul, is the water of eternal life, of which Christ said, *He that drinketh the water that I will give him, he shall never thirst* ⁶: this is that water.

⁶ John iv. 14.

329. And the essentiality of the spirit which

the soul putteth on is God's or Christ's body, of which he saith, *He that eateth my flesh, and drinketh my blood, he is in me, and I in him.*¹

330. But the true life in the light of the Majesty, in the *Ninth Number*, is the tincture of the ² virgin; it is a fire, and yet not a fire; it burneth, but it consumeth not; it is the love, the meekness, the humility; it is the life of God, and of the holy souls, an incorruptible life, and an ³ unsearchable life; for it is in the abyss in itself; it is in the centre of it; which centre is its first life, and yet doth not comprehend it, as the fire doth not comprehend the light.

331. And thus the *Ninth Number* is the life in the fire of God, and it ⁴ is the life which standeth before the Ternary, viz. an angel standing before the cross, ⁵ for God's works of wonder, and ⁶ the heavenly glory.

† The ⁶ Tenth Number and Form of Fire. The Gate ⁷ in Ternarium Sanctum.

332. You know from reason, that where there is a root, * there is a desiring will, which is the noble tincture that driveth upwards, out of itself, and seeketh a similitude of its form.

333. The tincture is a virgin, and is known in the wisdom of God in the wonders: it is ⁸ no genetrix, but an opener of the wonders which are

* "there is a desiring will," lit., "there is a desiring will within it."

in the wisdom; it seeketh no glass, but merely openeth the essences, that a whole similitude may bring forth itself out of the essences; it driveth the twig out of the tree.

334. This we understand of angels and the soul: they proceed from God's essences, from the whole tree; the angels from two Principles; and the soul with the body of the outward life from three Principles, and therefore man is higher than the angels, if he continueth in God.

335. And in the ¹ Tenth Number upon the cross, ¹⁰ the angels and souls are ² awakened, and incorporated into the heavenly essentiality; * though you must understand, that the Tenth Number belongeth to the place between the fifth and sixth ³, as in a ³ form. globe, and the Heart is in the midst in the centre; which is the Heart of God, viz. the Word of God.

336. The power in the whole tree (viz. the pith in the wood) hath the essences of the whole tree; and thus God is a spirit, and the Word is his Heart, which he ⁴ soundeth forth from all powers and wonders: Therefore *Isaiah* calleth it a ⁵ Wonder, Counsellor, and Power, the Prince of Peace, as a pacifier of the wrath, and an eternal power of the wonders; a Counsellor of the genetrix.

337. For the Word upholdeth the centre of nature, and is the Heart and Lord of nature; it is

* "though you must understand," etc. Lit., "though the tenth number belongeth between the fifth and the sixth, but in a globe [sphere] as it were."

* the genetrix in the eye of God, a giver of power, and it is the strength of the omnipotence; it holdeth the centre of the fire captive with the love-fire; so that the fire must be dark in itself, and the Word only hath the light-life.

338. We cannot find but that the Tenth Number is a cross; and it is the original of the Essence of all essences, which essence divideth itself into three beginnings, as is mentioned before; each of which hath its essence, and they are all in one another, and have no more but one spirit.

339. And in the middle of the point is the centre, which is the cause of the life, and in the centre is the light of the Majesty, out of which the life proceedeth, viz. the second Principle; and out of it the Tree of the Eternal Life always grew from eternity, and the twigs grow out of the tree.

340. These twigs are the spirits of angels, which indeed were not corporeal from eternity; but the essences were in the tree, and their image appeared in the virgin of wisdom from eternity; for they were a figure from eternity in the tincture, not corporeal, but only essential without corporality.

341. And therefore this is the greatest wonder that the eternity hath wrought; that it hath ¹made the eternal a corporeal spirit; which thing no reason can comprehend, nor any sense find out, and it is ²unfathomable to us.

342. For no spirit can sound itself: It seeth

* "the genetrix," lit., "the begetter."

well its deep, even into the abyss, but it comprehendeth not its ¹maker; it beholdeth him ¹former, ²moulder, indeed, and diveth into him, even to the abyss; but it knoweth not its ²making, this is only hidden ²forming, ³fashioning to it, and nothing else.

343. For a child knoweth its father and mother well, but it knoweth not how its father made it; it is also as ³highly graduated as its father; but it ³That is, a perfectly a man. Qu. ⁴genus humanum. is hidden to it, how it was in the seed: and though it soundeth that, yet it knoweth not the time and place; for it was in the seed, in the wonders, and in the life a spirit in the wonders: And here we are commanded to leave off diving any further, and to be silent.

344. For we are a creature, and should speak but so far as belongeth to a creature to know, in the inward and outward, in body and soul, in God, angels, men, and devils; also in beasts, fowls, worms, in plants and grass, in heaven and hell; all this we are able to sound, but not our own making.

345. * And yet we know and find the first *Fiat* in ⁴that; though indeed we know not that which ⁴Viz. our own making first moved God to create: we know well the making of the soul, but how that which ⁵was in its ⁵Or stood.

* "And yet we know and find," etc. Lit., "and though we knew the *Fiat* and knew how we have been made, yet we should not [or do not] know the first motion of God towards creation." The present tense is used in the original, but a condition is implied by the construction of the sentence, and the conditional mood should be used in English. St Martin's rendering is also in the conditional form.

essence from eternity is become movable, we know no ground of that, for it hath nothing that could *awaken that; and it hath an eternal will, which is without beginning, and unchangeable.

346. But if we should say, The angels and souls have been from eternity in the spirit: the propagation of the soul will not permit that, as we see by experience: Therefore †this is only God's Mystery; and the creature should continue in humility and obedience under God, and not soar higher, ‡for it is not God.

347. God is a spirit from eternity without ground and beginning; but the spirit of the soul and of angels hath a beginning, and are in God's hand: the Ternary hath the ¹casting shovel, which will purge the ²floor.

348. We must only have patience and humility in obedience, here in this life, or else our proceeding from God availeth nothing; the devil was indeed an angel, but his pride threw him into darkness: Let none climb ³above the cross, or if he do, he will fall into hell to the devil.

349. God will have children near him, and not ⁴lords; he is Lord, and none else: We have received of his fulness, we are born out of his essences,

* "awaken" (*erregen*), "to excite," or "set in motion."

† "this is only God's Mystery," lit., "this is the Mystery of God alone."

‡ "for it is not God," lit., "for it is not equal with God" (*Gott gleich*).

we are his true children, not step-children out of a strange glass; also not a similitude only, but children; the body is a similitude, and the spirit is a similitude of God's spirit, but the ¹true soul is ¹Or right a child born out of God.

350. *God's spirit witnesseth to our spirits, that we are the children of God,*² not in that manner ²Rom. vii which *Babel* ³teacheth, who would so willingly ³imagine or dream be God upon earth; but our souls are children begotten of God's seed; our heavenly body, which the heavenly soul ⁴weareth, cometh out of the ⁴Or is clothed withal. divine body, and is hidden from the devil, and the old *Adam*.

351. Therefore, my beloved Brother in the divine body, know this clearly; and it is our *Answer* to your first Question, Whence the soul proceedeth. It proceedeth from God, out of eternity, without ground and number, and endureth in its own eternity; [352] but the beginning to the moving of the creature, which is done in God, that should be mentioned no further.

353. Only we give you to understand this, that the Ternary longed to have children like itself out of itself, and so hath manifested itself in angels, and in the soul of *Adam*, and is become an image; like a tree which bringeth forth fruit, and beareth a twig out of itself;

* "teacheth" (*rumpelt*), "rattles on." The word "*rumpeln*" applies to the noisy, confusing shaking of a clumsy vehicle. It also means to mix up everything in disorder.

for that is the right manner of eternity, and no other.

354. * It is no strange glass ; but indeed one glass out of the other, and one essence out of the other, and all seek the beginning ; and it is all a wonder.

355. This is the entrance ; and now we will answer the rest of the Questions ; but briefly, for you see already in this description all your ¹ Questions. But for your longing's sake, and to satisfy the simple, who have not our knowledge, we will go through with them.

* "It is no strange glass," lit., "There is nothing that is strange [alien], but only one glass," etc.

THE SECOND QUESTION

What are the Essences, Substance, Nature, and Property of the Soul?

1. **T**HE essences of the soul come out of the centre of nature, out of the fire, with all forms of nature : All the three Principles lie in the soul : All that God hath, and can do, and that God is in his ¹ Ternary, that the soul is in its essences, ¹ Or Trinity as the virtue of a tree is in the twig that groweth out of it.

2. The substance of the soul is heavenly, created out of the heavenly divine essentiality ; yet the will of it is free, either to demerse itself and esteem itself nothing, and so to eat of the love of God, as a twig feedeth upon a tree ; or to rise up in its fire and be a tree of itself ; and of which soever it eateth, of that it getteth ² essentiality, viz. ³ a ² Or substantiality ³ Or the body of a creature ⁴ the same with the centre of nature in the whole nature.

3. The nature of the soul is the ⁴ centre itself, having seven spirits to propagate itself with ; it is ⁵ a whole substance come out of all substances, and a similitude of the ⁵ Ternary, if it dwell in God ; ⁵ Number Three or Trinity.

* "a whole substance," or "a complete [perfect] substance."

if not, then it is a similitude of *Lucifer* and all devils, as its property is.

4. The property of the first soul was created according to both mothers, and *thereupon came the ¹temptation; and therefore it was commanded not to eat of good and evil, but of heavenly paradisaical fruit, having the will and property of it obedient to God.

5. But all properties lie in it, it may awaken and let in what it will; and whatsoever it awakeneth and letteth in, is pleasing to God, if its will be in the love of God, in humility and obedience; and then it may do what ²miracles it will, for then they all make for the glory of God.

* "thereupon came the temptation," etc., lit., "thereupon came the temptation, and the command not to allow itself to be seduced into eating of good and evil, but only of heavenly and paradisaical fruit, and it [the soul] should have directed [inclined] its will and property in God." St Martin's rendering of the last words is good, *Elle aurait dû par sa volonté et sa propriété se gouverner en Dieu.*

THE THIRD QUESTION

How is the Soul created the Image of God?

1. **T**HIS hath been satisfied already. The ¹Ternary, and all the three Principles, did ¹Trinity, or ^{Number}Three. long to have a whole similitude in essence and property, of the Essence of all essences.

2. And this longing was awakened in the Heart of God as a great wonder.

3. And the awakening was thus: The ²astrigent ³harsh. *Fiat* (viz. the desiring attraction) *contracted all into one; and this was an image of the similitude of God, of Heaven, of this world, and of the world of anger: The whole *Fiat* ³in the Word of the ³in *Verbo Domini*. Lord created all things out of the kingdom of God, and out of the kingdom of anger.

4. And as there is nothing higher than the soul, so there is nothing that can destroy it, for it hath all things under it, and in it; it is a child ⁴of ⁴of the eternal essences that proceeded from God; or the divine powers of the Deity. the whole Essence of all essences. Thus it was created.

* "contracted all into one" (*aus Allen in Eins gezogen*), lit., "contracted from" or "out of all into one."

THE FOURTH QUESTION

*What was the Breathing in of the Soul,
and when?*

1. **E**VERY spirit without a body, is ¹empty, and knoweth not itself, and therefore every spirit desireth a body for its food and *for its habitation.

2. And God having created the third Principle (which is a glass of the Deity) before the soul was created; and so that glass clave already to the ²eternal, for it was born out of the eternal wonders, and so was created; and therefore the third Principle would not leave the soul free, seeing it also was created out of the wonders of God, and stood in the beginning as a figure in the wisdom of God, and desired (†being itself was material) to have a material similitude in the soul; and therefore (in

* “for its habitation” (*zu einer Wonne*), “for its joy.” In the course of his translation of Böhme’s writings, Sparrow has rendered the word “*Wonne*,” “joy,” so repeatedly in the same way, “habitation,” that one must suppose he had some strong reason for doing so.

† “being itself was material,” or, “because it was itself material.”

the creation of the soul) it stirred up its own spirit also together in the *Fiat*.

3. *Hence the outward image, according to the spirit of this world, with the outward *Fiat*, was ¹conceived, and a body was created out of the ²matrix of the earth, a ³mass of red earth consisting of fire and water.

¹ contrived, or formed.
² Or quintessence of the inward ground.
³ *Mesch*, a mixture.

4. And the heavenly matrix also longed after the soul, and would that the soul should bear its image, and took its own *Fiat*, in the creation of the body, and did create therewith before the earthly *Fiat* did create: it was first; for out of the Centre of the Word, the *Fiat* went out ⁴with the Word: ⁴Or by. and thus the third Principle was created in the second.

5. The virgin of the wisdom did encompass the spirit of the soul, first with heavenly essentiality, with heavenly divine flesh, and the Holy Ghost gave it the heavenly tincture, which maketh heavenly blood in the water, as is mentioned at large in our third book.

6. And thus the inward man was in heaven, and his essences were paradisaical: his ⁵glance in the ⁵light, or ⁵lustre. inward eye was Majesty, an incorruptible body, which could speak the language of God, and of angels, and the language of nature; as we see in ⁶*Adam*, that he could give names to all the ⁶Gen. ii. 19, 20.

* “Hence the outward,” etc., lit., “Hence the outward image according to the spirit of this world was seized (*ergriffen*) by the outward *Fiat*.”

creatures, to every one according to its essence and property; he was also in the outward image, and yet knew not the outward image, as indeed the body hath no apprehension.

7. And in this twofold body which was created on the sixth day, in the sixth hour of the day, ¹*in the same hour in which Christ was hanged on the Cross*, after the body was finished, the ²royal soul was breathed in from within, by the Holy Ghost into the heart, in the holy man, into its Principle, like an awakening of the Deity.

8. The ³Ternary moved itself with the creation, and breathing-in of the soul, for it was in the centre of the seed, as a bud ⁴growing from the essences, and thus it was breathed into the inward centre, into the inward man, into the heavenly heart-blood, into the water of the eternal life, with both the inward Principles.

9. And the outward spirit (*viz.* the air), and the whole outward Principle, with the stars and elements, did cleave to the inward, and the outward spirit breathed its life ⁵in the same manner with the soul, through the nostrils into the heart, into the outward heart, into the ⁶earthly flesh, which was not then so earthy, for it came from the matrix, from the ⁷seeking, from which the earth became corporeal.

10. And thus the Holy Ghost was carried upon the chariot of the soul, upon the inward majestic will, and moved upon the water: for the water

comprehended him not, and therefore he moved upon it, and in it, it is all one; and the soul burned out from the blood of the heart, as a light doth from a candle, and went through all the three Principles, as a king through his dominions.

11. And it could rule powerfully over the outward Principle, if its will were entered again into the Heart of God, into the Word of the Lord.

12. But the ¹source of the wrath also insinuated ¹Or property. itself with the breathing in, *viz.* with the original of the soul.

13. So that the soul could not remain God's image, unless it remained in humility and obedience, and yielded its will into God's will (wherein it was an angel, and the child of God), or else it was ^{*}very ²difficult for a creature ³to rule such two Principles ²as the wrathful and the outward are; the outward ³being also born out of the wrathful. ³to over-power.

14. Therefore its temptation was not the mere biting of an apple, nor did it continue only for some few hours, but forty days, just so long as Christ was tempted in the wilderness, and that also by all the three Principles; and so were the children of *Israel* in the wilderness, while *Moses* was forty days in the mount, when they stood not, but made a calf.

* "very difficult" (*eitel Fährlichkeit*), "dangerous," or "sheer risk." St Martin translates, *un danger éminent*.

sprouting through the fire, through the anguish as through death, and yet it is no death, but a¹ going forth out of itself into another source;¹ *an exit.* standing thus in the midst between the two bows, as a sprout springing out of the cross.

4. And the arm of the cross at the right hand, signifieth the spirit of the soul, which entereth into the Majesty of the light, and clotheth the soul (*viz.* the centre) with divine essentiality.

5. The arm at the left hand of the cross signifieth its original in the fire, and containeth in it the first Principle, and so belongeth to the Father, and standeth in the original eye, in the strong and eager power, as a lord and ruler over nature.

6. And the nether part of the cross representeth water, *viz.* humility or death; signifying that it should not domineer in the fire, and enflame itself; but should sink down in itself, and under itself, before the Majesty of God, and be as it were dead in its will, that God may live in it, and the Holy Ghost lead and govern it; so that it may not do what the *turba* in the fire willeth, but what the will in² light willeth.

² Or love.

7. Therefore its will should sink down into soft humility, in the presence of God, and so it goeth out from the *turba* of the fire, for its will is not in it; and then there can be no imagination which can bring forth such a glass, as in which it may behold itself in the fire, and find that it is a lord, and so be proud, and rule

THE FIFTH QUESTION

How is the Soul peculiarly fashioned, and what is its Form?

1. **W**HEN a twig groweth out of a tree, the form of it is like the tree; indeed it is not the stock and the root, but yet the form of it is like the tree: so also when a mother bringeth forth a child, it is an image of her.

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2. And this cannot be otherwise; for there is nothing else that can make it otherwise, unless it belongeth to the *turba*, which many times awakeneth a monster according to the spirit of this world, according to its¹ inceptive maker, as in the² *menstrua*, the *Fiat* maketh a³ monstrous monster in the *turba*.

3. So we must understand that the soul is in the form of a round globe, according to the eye of God, through which the cross goeth, and which divideth itself into two parts, *viz.* into two eyes, standing back to back, as we have made the figure before with two⁴ rainbows, the cross going through them both, and with one point reaching upwards in the midst between the bows, which⁵ resembleth a

itself by its own might, as *Lucifer* did, and *Adam* in paradise.

8. We mean thus: the soul in itself is a globe with a cross, and two eyes, a holy divine one, and a wrathful, hellish one in the fire; this it should ^{Or hiddenly.} shut and ¹secretly reign therewith, through the anguish (*viz.* through death) in the second Principle in love.

9. And if love embraceth it, then the wrathful fire is as it were dead, and not perceived, but it becometh the joyful life of paradise; otherwise there would be no life nor dominion in the meekness, if the fire did not put itself into it; but the still eternity would remain without essence; for all essences arise in the fire.

10. And then thirdly, as to the whole body, with all its members, the soul is formed as followeth.

11. The soul is the stock or root, resembling the centre of the Ternary, which is like an eye, a globe, a cross, and its will (which proceedeth from the eternal will) is a spirit, * which hath the true soul in its power.

12. And this spirit openeth the essences in the fire and water, so that its whole form seemeth like a tree, having many twigs and branches, being distributed into all the branches of its tree, which must be understood as followeth.

* "which hath the true soul in its power," etc. (*den hat die rechte Seele in ihrer Gewalt*), "which the true soul hath in its power."

13. The spirit distributeth itself into the whole body (we mean in the tincture), into all the members; they are all of them its branches: The spirit of the soul resembleth the whole man, with every member.

14. And herein it is the true image of God also, for the Holy Ghost dwelleth in the spirit of it, if it be faithful; if not, then the devil dwelleth in it: to which of these it giveth itself, either to covetousness and haughtiness, or to love and humility, to that it belongeth.

15. But if it persisteth in ¹wickedness, and so ¹malice, or ¹abominations loseth God, then it loseth the cross, and its eye is a hellish eye; and its *turba* introduceth the form and ²model of a horrible beast into the eye, and into ²idea, or ²shape, or ²image. the will and spirit.

16. Therefore Christ called the Pharisees, ³serpents, and *generation of vipers*; for so the ³Matt. xii. 34 figure of their spirit in their pride and covetous will ^{xxiii. 33.} appeared to him, for they would be lords of themselves, and not the servants of God in love and humility.

17. And so the figure of Antichrist in *Babel* appeareth, in the presence of God, as *a dragon with seven heads*, which are seven spirits, upon which its hypocritical spirit rideth in the image of man in the abyss; ⁴it will be accounted an angel, ⁴*viz.* that and yet is a monster in respect of a true child of ^{spirit.} God; it beareth the name, but its heart is that beast, *Apocalypse* xii. It would have God, and

also the devil; therefore it is such a monster, as is like a man, and yet hideth the devil in and under itself.

18. O child of man, fly away, the door is open, the *turba* is come, it will destroy this image; if you fly not, you must go with it; there is no other ¹remedy or help, but to seek the true image in love, or else there remaineth nothing but tribulation and death, saith the spirit of wonders.

19. And this is now our direct answer to this question: That the soul in the first Principle, according to the original, hath the form of an eye, and yet twofold like a heart, wherein there is a cross.

20. And in the second Principle, it is a spirit, and a whole image, as the outward man is.

21. And in the third Principle, it is a glass of the whole world; all whatsoever is contained in heaven and earth, every property of every creature lieth therein; for that glass is like the firmament and stars.

22. * This is such a crown, as in which the ²number of the end of the life of the outward man is contained, and all whatsoever prosperity and adversity can happen outwardly from the spirit of this world.

* "This is such a crown," etc., lit., "Such a crown it [the soul in the third Principle] is, and therein stands the number of the outward man," etc.

THE SIXTH QUESTION

What is the Power and Ability of the Soul?

1. **W**E know, that whatsoever cometh out of the abyss, and is the ground of itself, can in itself do all things, for it ¹is its own essence, ¹Or subsists from itself. it maketh itself.

2. But though the soul be a twig out of this tree, yet now it is ²become a creature, and is its ²Or entered into the condition of a creature. ³own; it is an image of the whole, and a child of the whole; for when a child is born, then the mother and the child are two, they are two persons; ³Or say or a thing itself. but so long as it is in the seed in the mother, so long the seed is the mother's, and the mother governeth it.

3. But when the child is born, then it hath its own life in itself, and hath the ⁴centre of nature ⁴centrum naturæ. in its own ⁵power: it governeth not only in itself, ⁵form. but also without itself in whatsoever is seed.

4. Understand us aright, thus: God's spirit, and the spirit of the soul, are two persons; each is free from the other, and yet both stand in the first beginning; each hath its own will.

5. Now it is but right, that the child should be

obedient to his Father, upon forfeiture of the Father's inheritance: For the Holy Ghost is the ^{master,} ¹maker of the soul, he created it, and therefore the spirit of the soul should be obedient to the Holy Ghost, upon loss of the inheritance of the Holy Ghost, *viz.* the Deity.

6. And though we have much to say here, yet it is very dangerous to say it, in regard of the false *magia*; for when the false spirit knoweth it, it practiseth witchcraft with it.

7. Yet we will speak, so that the children may understand us, and reserve the full speaking of it for them; for it is not good to write such things, not knowing who shall be the readers.

8. But to the wicked we say, that they belong to the devil, and shall have no part in our writings; we shut them out with a thick wall and strong enclosure, that they may be blind, and not know our spirit, for we will not set the serpent in ²it; our will is gone out from them, and therefore they shall not ³know us, though they should carry us in their hands: there is a fast seal upon it.

9. Christ said, ⁴*If ye have faith as a grain of mustard-seed*, then you might say to the mountain, be removed, and cast into the sea: this is no vain word without truth or effect.

The First Power of the Will of the Soul.

10. The Will (⁵that goeth strongly forward) is faith. It frameth its own form in the spirit; it

hath also such ¹power, that it can frame another ¹Or might. image in the spirit, out of the centre of nature; it can ²give another form to the body, according to ²change the body into another shape. the outward spirit; for the inward is lord of the outward, the outward must be obedient to it: It can change the outward into another image, but not permanent.

11. For *Adam's* soul hath let in the *turba* of this world, so that if the *turba* seeth a strange child, it riseth against it instantly, and destroyeth it: It continueth only so long as the inward spirit can subdue and overpower the outward.

12. And this ³form is called *Necromancy*, a ³kind, or manner of power. transmutation, where the inward overpowereth the outward, for it is natural; and we understand, that when ⁴we shall all be changed, that change will be ⁴1 Cor. xv. 51 made thus by the same *turba*, which hath the first *Fiat* in it.

13. For the body is sulphur, and sticketh in the tincture, and the spirit driveth forth the tincture: now if the first ground, *viz.* the soul, wholly consenteth to it, then the soul can make another ⁵manner of image in the sulphur, but the ⁵form. devil readily minglenth himself therewith, for it is the wonder of the abyss, over which he is lord.

14. You must understand, that the earnest ⁶will ⁶Note the power of the will. (which otherwise is called faith) can do great things with the spirit; the will can change the spirit itself into another form, as followeth.

The Second Power of the Will of the Soul.

15. If the spirit were an angel, the similitude of God, yet the will can make it ¹a proud stubborn devil; and also make a devil ²an angel, if it sinketh itself into death, into humility under the cross, and casteth itself into the spirit of God, and so submitteth to his government, then it sinketh into the eternity, out of the source into the still nothing, which is yet all; and so it is in the beginning again where God created it, and the Word *Fiat*, which keepeth the image of God, receiveth it again.

The Third Power of the Spirit, or Will of the Soul.

16. And then also, thirdly, the spirit of the soul hath power to enter into another man, into his marrow and bones, viz. into the sulphur; and to introduce the *turba* into him if he be ³false, so far as every one is not armed with the spirit of God, but is found naked in the spirit of this world, as may be seen by ⁴witches.

The Fourth Power of the Will of the Soul.

17. And fourthly, it hath such power, if it be the child of God, that it can lead the *turba* captive, and can pour it out upon the house of the wicked, as *Elias* did the fire, and *Moses* before *Pharaoh*; for it can throw down mountains and break rocks.

18. This you must understand to be, so far as

that thing is ¹capable of the *turba*, by awakening ¹Or liable to the wrath, then it is possible; but if not, and that the spirit of God be in a thing, then it cannot be, for it would pour water upon the *turba* of the fire, which would then be as it were dead, and its power would lie in derision.

19. And therefore heaven is a middle between God and hell, viz. between love and anger, and was created out of the midst of the waters, so that the devil cannot rule with his *turba*, the water turneth his purpose into derision, * as the false magic and blinding enchantments are ²drowned in ²Or nullified the water.

The Fifth Power of the Will, or Spirit of the Soul.

20. And fifthly, the spirit of the soul hath power, that it may and can seek all wonders that are in nature, viz. all arts, languages; building, planting, destruction, † knowledge: It can command the starry heaven, as *Joshua*, when he commanded the ³sun, and it stood still; and *Moses* the sea, and ³Josh.x.1 it stood up; also he commanded the darkness, and it came: it can make an earthly life, as *Moses* made the lice and frogs, also serpents and other wonders.

21. It hath death in its power, so that it can overpower that; if it rideth in the ⁴chariot of the ⁴the will the Holy Ghost.

* "as the false magic," etc., lit., "as the false magic is drowned in the water with its blinding [deceptive] enchantment," (*Incantation*.)

† "knowledge." This word is not in the original.

Viz. the will spirit of soul. bride. It can bridle and overcome the devil, if ¹it be in God: there is nothing can be named that it cannot subdue.

22. Only understand it aright, the soul hath such a power from its original, and it would still have had ability to ²send forth such a spirit out of itself, if it had not let in the great ³*turba* into itself, which now giveth the stop.

23. * Unless the Holy Ghost ride upon its chariot, as it did in *Moses* and *Elias*, and in all the Prophets, also in Christ and his disciples, and always still in the ⁴holy children of God; they all have this power; they can raise the dead and heal the sick, and expel all diseases; it is natural, the spirit only ruleth therewith over the *turba*.

24. † But it hath this for an objection, that the soul knoweth well, whether it hath made any compact with the devil, and whether he hath anything to do with it; it will not go naked, except the spirit of God drive it, and except it have him for a shield, lest the subtlety of the devil should insinuate itself.

25. It doth no ⁵wonder, except the spirit of God ⁶stir it up; it attributeth the power to God, and giveth him the glory; it doth as a humble child, and standeth still under the cross, and

* "Unless" (*Es sei dann*), "If therefore."

† "But it hath this for an objection" (*dieses habet zum Gegen-Bericht*), "the counter-statement to this is," or "on the other hand."

letteth the devil *go rushing away over it; but it sprouteth forth in humility and meekness, through death into eternal life, and bringeth forth much fruit in patience.

26. And so the devil can do nothing to it, it is as it were dead ¹to him; he may make a stir and ¹Or before. racket with his *turba* in the earthly life, with his helpers the wicked men; but this he hath as a scorn, in the sight of God: for he is a proud spirit, and would be above the wonders of God, but humility can ²bind him. ² Or subdue.

27. After this manner every man may escape the false ³*magician*, and also the *necromancer*; for ³ Or: no power can touch him in whom God dwelleth: and as Christ in his death overcame death and the devil, so also can we in Christ, for the Word which became man dwelleth in us, and in the Word we can rule over the devil and hell; nothing can hinder us.

28. And thus we give you for an answer to this Question, that the soul in its original is greatly powerful, it can do much; but its power is only in that Principle wherein it is, for the devil cannot rule over God.

29. Its power is not given to it, as a king giveth favour and power to a man, but it consisteth in a natural right; therefore we are children of the omnipotence of God, and inherit his goods in the omnipotence.

* "go rushing away" (*rauschen*), to make a rushing noise or roar, like wind, water or fire.

THE SEVENTH QUESTION

Whether is the Soul Corporeal, or not Corporeal?

1. **T**HAT thing which comes from no beginning, hath also nothing: But if it be somewhat, then it seeketh its beginning in itself; for every spirit dwelleth in the deepest abyss of its ¹essence: And if it must make the essence to itself, then it can dwell in nothing that can give it anything, but in itself, in its own essence.

2. When God created the soul, then the Holy Ghost ²clothed it with the tincture; for one part of the soul consisted in the tincture; it was ³naked of itself, as the glowing fire is naked, and is clothed when it hath the tincture.

3. But you understand, that *the growing proceedeth from the warmth; that is the driver forth of the tincture, it driveth the twig out of its root, viz. out of its own fire, be it cold or hot fire.

* "the growing proceedeth," etc., or, "from the warmth proceedeth the growing, which is an impulse of the tincture, and impels the twig," etc., or else, "from the warmth proceedeth the growing, that is, an impulsion of the tincture which actuateth the twig," etc.

4. For darkness hath the cold fire so long till it attaineth the anguish, and then it kindleth itself in the heat, as you see in a herb, if it cometh into another ¹property.

¹ Or source.

5. And thus we give you to understand, that the tincture is the true body of the soul; for the soul is fire, and the tincture ariseth from the fire; the fire draweth it again into itself, and allayeth itself therewith, so that the wrathful source is quenched, and then the tincture subsisteth in meekness.

6. * For it hath no essence nor ²power in itself, ³might or ability, but the fire is its power; for water proceedeth from the meekness of the tincture.

7. For the fire is desirous; and where there is a desiring of the original, there is also a finding of the original: Thus the fire findeth the water in the tincture, and turneth it into sulphur, according to the power of all the seven spirits of nature; and this is ³a water of life.

³ Or the.

8. For the tincture springeth up in the water like a sprout, and the fire in the abyss causeth it; and so the water in the sulphur of the seven

* "For it hath no essence nor power in itself, but the fire is its power." So translated by Sparrow in the first English edition, but in the edition of 1665 he prints "but the water is its might or power." (The editor of the 1764 reprint adopted the latter rendering.) The German editions of 1682 and 1730 read: *denn sie hat kein Wesen einer Macht in sich, sondern das Feuer ist ihre Macht: sie wird aus der Sanftmuth der Tinctur Wasser.* "For it hath no substance of any power in itself, but the fire is its power, and out of the meekness of the tincture proceedeth water."

spirits is turned into the Mystery; for the great¹ secret, what God and the eternity can do, lieth therein.

9. And thus the Mystery containeth two forms, viz. fire and water, and changeth itself according to them both, viz. according to fire into red, and according to the tincture into white: ²this is a splendour or glance of the fire, by which the life may see and know itself, from whence reason and the senses arise; and the mind is in the wheel of the anguish in the fire, out of which the essences exist.

10. And so we see what the blood is, viz. ³a house of the soul, but the tincture is its body.

11. The true soul hath no comprehensible body, which may be called soul; but the body groweth in the tincture, in the sulphur out of sulphur; that is, each spirit of the seven spirits of nature desireth essentiality, and that concrete essentiality is sulphur.

12. For sul is the virtue of the light, and phur is the virtue of the four forms of the original of nature; as is mentioned at large in the third book.

13. And thus the phur desireth flesh, that is, ⁴a mass of fire and water, and it is conceived and born in the tincture.

14. And the tincture is the sprouting of the body, and the fire is an original of the spirit, through the tincture; for the spirit of the soul taketh its original in the tincture, which then figureth the true image according to the image of

God, that is, according to all the three Principles: For in the fire, the soul is no similitude of God; but in the spirit, it is the image of God.

15. For the first soul was incorporated with the divine essentiality together in the tincture, so that it had the divine body in the virgin of wisdom, in which the tincture standeth, which is the angelical image.

16. And so we answer you, that as to the soul only, besides the spirit, it is a globe of fire, with a fire-eye, and a light-eye, which turn back to back, one within another, as the wheel in *Ezekiel*, that could go on all sides; though *Babel* hath contrived another meaning about it, but a blind one without spirit.

17. But as to its tincture proceeding from the light, which existeth out of the fire and light, ¹it is the soul, a spirit, in which the original of the soul, and of the spirit, cannot part asunder in eternity: It is an eternal band, and when the blood is ²gone, and ²run out, the body dieth, then that band remaineth in eternity.

18. As to the soul only, the body belongeth not to the essence of the soul, they are two several essences; for the body is the glass and the dwelling house of the soul, also its ³proper portion; and it is also a cause, that the ⁴mere soul altereth the spirit according to the lust of the body, or of the spirit of this world.

19. Whereby the image in the spirit is altered,

arcanum.

this white.

Or a habitation.

flesh, mixture, or conjunction.

³inheritance, or possession
⁴Or poor.

altogether according to what is contained in the will, which the soul hath ¹brought out of the centre of fire, also out of the wrath into the light, and all according to *the imagination*.

20. And we give you to understand, that the spirit, ²while it stays here in the body, can alter itself; which is done without its knowledge by the imagination, *viz.* by the desire of ³lust, so that the desiring figureth such a form in the will of the soul, as the lust is, either to evil or good.

21. And we further say, that the mere soul is not corporeal, but in its tincture a body groweth, whether it be a heavenly or a hellish body; and yet it is not a body which can be comprehended outwardly, but a virtual body, the divine body, Christ's heavenly body, the heavenly flesh, which he giveth us to eat in his ⁴Testament.

22. It is such a body as the *turba* cannot touch or apprehend, it is immortal and incorruptible, comprised in nothing, but only in the noble tincture, which is without ⁵essence, or materiality; and this body is incomprehensible to the outward flesh.

23. But the outward spirit (if the soul doth not hinder it, but letteth it in) bringeth its imagination into it, and spoileth it, so that another strange image cometh to be in the spirit, in the tincture, according to the contents of the lust: as the covetous cometh to be a wolf, the envious a dog, the proud a horse, peacock, or other beast; also

¹ Or created, or formed.

² Or in this time of the body.

³ Lust-sucht.

The Lord's Supper.

Or substance.

toads, adders, serpents, and other worms and creeping things: Now God's spirit receiveth not their images, so long as they continue such.

24. And therefore Christ said, *You must be born anew of water and of the spirit, if you would see the kingdom of God*: and therefore God became man, and brought the divine image again into the tincture of the soul, when it was spoiled in *Adam*; so that now we must be born anew in Christ, if we will see God.

25. And this is done by the imagination, or faith, for faith is an eating of the divine body; and every body groweth by eating.

26. And the new birth is not at all after such a manner as *Babel* teacheth, * her matters are only as it were a glass of the true way to God; but that glass must be broken, for *Moses'* veil is gone; we shall see henceforward with clear paradisaical eyes; we mean the children of God.

* "her matters" (*ihr Ding*), "her business," or "her work."

THE EIGHTH QUESTION

After what manner doth the Soul come into the Body of Man?

1. MY beloved Friend; I understand this question to be meant concerning its propagation; for *Moses* telleth you how it came into *Adam*, and we have declared that before: But if you ask concerning its propagation, how it cometh into a child in the ¹ mother's womb, we must ² put on another habit.

2. You know what is written in our third book, very punctually and at large, with many circumstances concerning its propagation; how *Adam* was created *one* image, he was both man and woman before *Eve*, he had both the tincture of the fire, and of the water, that is, soul and spirit, and he should have brought forth his similitude out of himself, an image ³ of himself, out of himself, by his imagination and his own love; and that he was able to do, without rending of the body.

3. For, as we have mentioned before, the soul had ⁴ power to change the body into another form; and so also it had power to bring forth a twig out

of itself, according to its property, if *Adam* had stood out in the ¹ trial.

4. But when he imagined ² according to the omnipotence, and let in the spirit of this world into the soul, and the serpent into the tincture, and took a longing in himself after the earthly fruit, to eat of evil and good, then also his tincture conceived such an image as was half earthly, viz. a monster, into which also the *turba* then instantly insinuated itself, and sought the limit.


5. And so the noble image was found in the earthly, and then destruction and death began, and *Adam* could not ³ bring forth, for his omnipotence ³ generate was lost.

6. And would indeed have ever been lost, if the Heart of God had not instantly ^{*} turned itself, with the Word of the Promise, into *Adam's* soul; which so preserved it, that its image must perish, and the soul must sink down with the heavenly body through death into the new life, where its spirit will be renewed again.

7. And thus *Adam* in ⁴ impotence fell asleep, and then the second creation began; for God took the tincture of the water, as a twig out of *Adam's* soul, and a rib out of *Adam*, and half of the cross that was in *Adam*, and ⁵ made a woman of them.

† 8. As you know that the woman hath the one ^{*} "turned itself" (*eingewunden*), "enwrought itself," or "entwined itself."

† Note.—Par. 8 is reprinted from Sparrow's translation of 1665.

Or skull.  half cross in her ¹head, and the man the other; for in the *head*, in the brain, dwelleth the soul's spirit, out of which God hath taken a branch, *viz.* a child out of *Adam's* soul's spirit, and given it to the woman.

9. And he hath given the tincture of the water to her, that she should not bring forth devils; and the man hath the tincture of fire, *viz.* the true original of life.

10. And therefore the woman hath gotten the matrix, *viz.* the tincture of *Venus*, and the man hath the tincture of fire: understand, the woman hath the tincture of light, which cannot awaken life; the life ariseth in the tincture of fire.

11. And so it cannot be otherwise now, but that they must propagate as beasts do, in two seeds, the man soweth soul, and the woman soweth spirit; and being sown in an earthly field, it is also brought forth after the manner of all beasts.

note how
the soul is
before the
conception.
or being or
assistance,
or breeding.

12. Yet nevertheless all the three Principles are in the seed, but the inward cannot be known by the outward: For in the seed the ²soul is not living; but when the two tinctures come together, then it is a whole ³essence: For the soul is essential in the seed, and in the ⁴conception becometh substantial.

hammered
the smith,
the faber
th struck

ule, or
men, or
fluence.

13. For so soon as the fire is ⁵struck upon by *Vulcan*, the soul is wholly perfect in the essence, and the spirit goeth instantly out of the soul into the tincture, and attracteth the outward ⁶dominion to itself, *viz.* the stars, together with the air.

* 14. And then it is an eternal child, and hath the corruptible spirit also with the *turba* hanging to it, which *Adam* took in by his imagination.

15. Then instantly the *turba* seeketh the ¹limit ¹Or bound, in the spirit of this world, and will enter into the ^{term, goal, or end.} limit; and so soon as the soul hath its life, the body is old enough to die: Also many a soul perisheth in the essence, while it is in the sulphur in the seed.

16. But that you may perceive that the man hath the tincture of the fire, and the woman the tincture of the light in the water, *viz.* the tincture of *Venus*, you must observe the eager imagination of both towards one another; for the seed in the essence eagerly seeketh the life, the ²man's in the ²masculine. ³woman's in *Venus*, and the woman's in the fire in the original of life; as we have very clearly demonstrated it in the third book, and therefore we refer the Reader thither.

17. And we answer here, that the soul cometh not at all into the body, or is breathed into it, ⁴from without, but the three Principles have each ⁴ab extra, or externally. of them its own ⁵artificer; one ⁶worketh fire in the ^{work-master, workman, or smith.} centre, and the other maketh tincture and water, and the third maketh the earthly ⁷Mysterium ⁶forgeth or striketh fire, ^{schmiedet.} magnum. ⁷great Mystery.

18. And yet it is not any new thing, but the very seed of man and woman, and is only ⁸con- ⁸Or bred forth. ceived in the mixture, and so only a twig groweth out of the tree.

THE NINTH QUESTION

Which Way doth the Soul unite itself with the Body?

1. **I**T is explained before, that all the three Principles are in one another, and they generate a child according to their similitude, and they are all in one another, till the *turba* destroyeth the body; and then the soul is in the inward body, viz. in the divine body; or if ~~it~~ be false, in the *turba*, which giveth a body to it, according to the imagination; all according to the abominations it hath committed.

2. The soul standeth in the blood of the heart, there it hath its seat and original; the outward water and blood mingle themselves, but it doth not wholly receive the water of the blood, but it is captivated by the imagination.

3. It receiveth indeed naturally the inward water, but it receiveth not the Majesty with the tincture of the light, but only by the imagination; therefore many times a child is ¹more blessed than one that is old, who ²hath the devil for his guest.

4. But there are not many born ³holy, except

only from good seed; and yet many times a wrathful *turba* insinuateth itself, according to some powerful constellation; as it is seen that honest parents many times have ¹wicked children, but ¹Or evil. God knoweth who are his.

5. You see it in *Jacob* and *Esau*, that strove in their mother's ²womb; also in *Cain* and *Abel*; in ²Or body. *Isaac* and *Ishmael*; and many others.

THE TENTH QUESTION

Whether is the Soul Ex Traduce, and propagated after a human bodily Manner; or every Time new created, and breathed in from God?

1. **I** VERY much wonder what kind of understanding and philosophy the world now hath, that it cannot *¹ resolve this; yet I do not blame you; for I know such questions are agitated by those that account themselves learned doctors in the schools and universities, who make great disputations about it. I cannot but wonder at the proud blindness, that there is no knowledge at all of God in ² reason.

2. Now therefore, ye wise men, behold yourselves what you are, and what you understand; you understand even nothing of the Mystery, how will you then be teachers? It were better for you to carry a shepherd's crook in your hand, than to put on the garment of Christ.

3. O! you shall give an account for your seduc-

* "resolve" (*gründen*), "fathom."

ing of the world; and yet you vaunt yourselves, as if ye were God, and arrogate divine ¹ power to yourselves: Take heed what you do; you shall see ^{Or might, authority.} *Jus Divinum.* against whom you have ² kicked: I fear you are ^{Or striven} for the most part of you in *Babel*; awake, it is day.

4. To you, my beloved Friend, I give this answer: That the soul is not every time new created and breathed in, but is propagated after a human manner, as a ³ branch groweth out of a ^{Or twig springoth.} tree, or, as I may better render it, as a man setteth or soweth corn or seed, and so a spirit and body groweth out of it.

5. And this only is the difference; that the three Principles are always in ⁴ strife about man, ^{Or wrestling, or contending.} each would fain have him; so that many times a wonderful *turba* is introduced, while yet he remains in the seed.

6. But if the parents, both father and mother, have their souls clothed with Christ's flesh, the divine essentiality, then it cannot be: For Christ saith, ⁵ *A good tree cannot bring forth evil fruit*; ⁵ *Matt. vii.* yet the *turba* in time can enter in, ^{18.} ^{Or by.} with the ⁶ reason.

7. So also ⁵ *an evil tree cannot bring forth good fruit*; that is, if both the parents be evil, and held captive by the devil, then an evil soul is sown; but the Principles cannot yet judge it, nor the *turba* either: It is indeed an evil child, yet if it turn, it may, with the imagination, enter into the ⁷ Word of the Lord.

⁷ in Verbum Domini.

8. But it is rare, and seldom cometh to pass, that a black raven becometh white; but where there is but ¹half in half, there it may more easily be done; but however, it is possible, it may very well be; God casteth no soul away, unless it cast itself away; every soul is its own judgment. ✓

9. Consider this, ye evil parents; you gather ²money for your children; get them good souls, that is more necessary for them.

THE ELEVENTH QUESTION

How and where is the Soul seated in Man?

1. **A** THING which is ¹unsearchable, and yet ¹Or without ground. seeketh and maketh a ground in itself, that hath its original and seat in its first ²conception, where it conceiveth itself in itself, therein is ²forming, or making, or action, or comprehension. its limit, viz. in the most innermost, and it goeth forth out of itself, and seeketh forwards, where then it always maketh one ³glass according to the other, ³Or resemblance. until it findeth the first again, viz. the unsearchable limit.

2. Thus also is the soul; it is in God ⁴conceived ⁴Or formed. in the ⁵Heart, and the Word which comprised it ⁵Or Son, or Word. was in the Heart, viz. in the centre; and so it continued in the figure and in the seat, as it was comprehended by the *Fiat*; and so it is still at this day.

3. It dwelleth in three Principles, but the Heart is its original; it is the inward fire in the heart, in the inward blood of the heart; and the spirit of it, which hath a ⁶glance from the fire, is in the ⁶Or splendour. tincture; for it is clothed with the tincture, and burneth in the heart.

4. And the spirit moveth upon the heart in the ¹bosom of the heart, where both Principles part themselves; and it burneth in the tincture as a brimstone light, and diffuseth itself abroad into all the members of the whole body; for the tincture goeth through all the members.

5. But the true ²fire-smith in the centre sitteth in the heart, and governeth with the spirit in the head, where it hath its counsel-house, *viz.* the mind and ³senses; also the five chief counsellors, *viz.* the ⁴five senses, which exist out of the five spirits of the original, as we have declared in our ⁵third book, and in our ⁶second, and also in our ⁷first.

6. The soul is indeed seated in the inward Principle, but it ruleth also in the outward, *viz.* in the stars and elements; and if it be not an ape, and suffer itself to be captivated, it hath power enough to rule them; and if the soul sinketh itself down into God, the outward must be obedient to it.

7. And if it cometh again into the outward, riding upon the chariot of the bride, and so hath the Holy Ghost for an assistant, no assault of the devil is of any consequence, it destroyeth his nest, and driveth him out, and he must stand in scorn and shame.

8. And this is our *answer* to this question; it must not be so understood, as if when a man is beheaded, and so his blood gusheth out, and the outward life perisheth, that this reacheth the

soul and killeth that; no, it loseth ¹one Principle ²*viz.* the ³third Prin-
indeed, but not the ²essence of that Principle; ⁴ciple.
that followeth it in the tincture, in the spirit, ⁵Or outward
as a shadow. ⁶works.

9. For the outward essence reacheth not the inward in the soul, but only by the imagination: there is nothing else in this world, no fire, nor sword, that can touch the soul, or put it to death, but only the imagination; that is its poison.

10. For it originally proceeded from the imagination, and remaineth in it eternally.

THE TWELFTH QUESTION

How is the Soul enlightened, and what is the Illumination of it?

1. **WE** must consider, that if the sun were taken away out of this world, that all things would be in darkness, and then outward reason would say, We are in dark death and in the ¹wrathfulness of the cold; and it were so indeed.

2. Now observe, my beloved mind, and consider with thyself, when thy body perisheth, and so thy spirit loseth the ²sun; how canst thou then enjoy the light? and wherewith wilt thou see? In simplicity we put thee in mind of this, that thou mayest consider it.

3. That thing which consisteth in the eternal liberty, if it always enter again into the eternal liberty, it hath no darkness, for it dwelleth in nothing that ³affordeth darkness: it is free as the eye of God, which beholdeth itself through a ⁴substance.

4. * When that imagineth after anything, in lust,

* "When that imagineth," etc. "When that imagineth [makes use of the imaging power] in a desire (*Lust*) for anything, then the will entereth into that thing, which the eager

then the will entereth into that thing, which the desiring lust itself maketh; and this receiveth the will into itself, and overshadoweth it, so that it dwelleth in darkness, and can have no light, unless it goeth forth again out of that thing into the liberty.

5. Thus we give you earnestly to understand, that we have no light in all * our ¹affairs and works, ¹ matters, business. if we let our will enter into that which we have wrought, by setting our heart and ²will upon the ²Or sacrific to our own net. Hab i. 16. work of our own hands, in covetousness; then the soul is wholly blind, and we have no light in us, but only the outward light of the sun, which giveth light to the outward body; and when that perisheth, then the soul is imprisoned by that ³thing. ³ it was s upon. ⁴ Note the cause of spiritual blindness.

6. You must here understand the spirit and will of the soul; for the prison of the soul is a ⁴vale, ⁵having no light; and although it do elevate ⁴cave, or hole. itself, and inflame itself, yet it becometh only a ⁵void of li wrathful flash of fire, and is like the devil, and cannot ⁶attain the divine light in itself. ⁶ Or reach

7. The cause is, it hath brought abominations into its will and spirit, which darken the spirit, and hold it captive with the *turba*: for God's light goeth not backwards, but forwards, into the eternity.

8. And therefore God's eye is ⁷twofold, standing ⁷Or in tw halves, or desire itself maketh. The meaning of the German "*Lust*" is parts. not identical with that of the English "*lust*." St Martin has rendered it in this case, "*attrait*."

* "our affairs and works" (*unser Wesen und Machen*), "our being and doing."

back to back, as before in the Figure; one part goeth forwards into the still eternity, into the eternal nothing, viz. into the liberty.

9. And the other part goeth backwards into the desire, and maketh darkness and the centre of nature therein, and driveth it to the greatest anguish and sharpness.

10. And then the will again sinketh out of the anguish through the darkness, into the still liberty, and bringeth the wrathfulness of the mobility and earnest sharpness out of the anguish with it.

11. In which sharpness, the liberty (when the will bringeth the sharpness into it) becometh a highly triumphing majestic light, which is called God's light, which shineth for ever, and cannot be smothered by anything, for it giveth light in the eternal liberty, and desireth no more.

12. And if (as thou earthly man perhaps doth suppose) God would receive thy spirit into his majestic light, while thou lettest in thy abomination (viz. covetousness, which hath brought forth pride, which is the fiery life of covetousness) into thy will, so that thy will sticketh wholly in earthliness; thou wouldst darken God's Majesty, and thy spirit and will would nevertheless stick in covetousness, and burn out with the fiery source of the soul, as a reflection in a glass, viz. in pride, and thou shouldst not be able to reach the Majesty of God.

13. Nay, if thou shouldst sit in the cross of the

holy ¹Ternary, and wert encompassed with all the ¹Or Trinity: holy angels, yet thou wouldst sit but in the darkness, and thy spirit would shine but in the glass of that essence, which thou thyself hast brought into the spirit.

14. But if now the soul with its spirit, in its image will see God, and behold the eternal light in God's Majesty, then it must go in a twofold way in this world; and then it shall obtain the eternal body, viz. the image of God, and also sustain the outward life with the earthly body, and then it shall bring all the wonders (for which God created it in an outward life, which wonders also it ought to awaken in the outward life) into the inward life, and eternally rejoice itself in them, and have them as a ²glass; and this is the right ²looking way, as followeth.

The exceeding Precious ³Gate of the Aurora. ³Or Gate of the Day-spring from on high.

15. Behold, thou beloved soul, if thou wilt attain the light of God, and see with the eye of God, and wilt also enjoy the light of this world, and sustain thy body, and seek the wonders of God, then do it as God himself doth it.

16. Thou hast in thy soul two eyes, which are set together back to back; the one ⁴looketh into eternity, the other ⁵looketh backward into nature, and proceedeth forth always, and seeketh in the desire, and always maketh one glass after another: let it be so, it should be so, God will have it so.

is. the left
the left, or
of nature.

17. But turn not this ¹other eye back into the longing, but with the right eye always draw the left backwards to thee; and let not ²this eye with the will of the wonders go from thee, *viz.* from that eye which is turned into the liberty, but draw to thee its wonders which it hath manifested and wrought.

18. Let this eye seek food for the earthly body, but let it not enter into the food, that is, into covetousness, but draw it close to the seeing eye, and let it not go.

etous-
s, envy,
de, or
cr

19. But let the hands labour and get food; and let the eye draw the wonders to it, but not ³matter; else that which is drawn in will be darkness to thee.

ewhat
ein it
eth.

20. Let the devil roar at thee, making a noise before thy left eye: he cannot get in, unless thou sufferest thine eye to receive in ⁴matter.

which
the eye
ason.

21. Thus, when thy earthly body perisheth, thou shalt see with the right eye all the wonders ⁵in the left eye, which thou hast wrought and found out here; and when the earthly life is gone, then thy left eye is free from the ⁶nature of wrath.

hes, ii. 3.
α φύσει
s.

22. And although it hath nature (for it is nature itself which awakeneth and retaineth the wonders), yet then it is with the wonders, in the eternal liberty: seeing it hath taken in nothing of matter, therefore it is free.

23. And nature with its wonders is a fiery sharpness, and taketh hold of the eternal liberty, and so maketh Majesty in the liberty in the wonders;

whence the right eye (which is as it were dead here in this life) becometh enlightened, and doth ¹rejoice with the left eye for ever, in the exceeding joyful Majesty, and seeth God with both eyes eternally. ¹ Or solace itself.

24. This is one gate. He that seeth and knoweth this rightly in the spirit, he seeth all that God is, and can do; he seeth also therewith through heaven, hell, and earth, and through the Essence of all essences: also it ²is the whole Scripture, what-² Or the understanding of the whole Scripture is contained in it. ³ seeing; the old *Adam* knoweth it not, he seeth it ³sight, or vision. not, only the new man that is born in God.

25. But seeing the weak mind will so hardly understand us, therefore we will set it down more plainly. Behold! if thou wilt see God's light in thy soul, and would be enlightened from God, then do thus.

26. Thou art in the world: hast thou an honest ⁴calling void of deceit? Continue in it, work, labour, ⁴ Or employment. finish thy business, as necessity requireth; seek out wonders, both in the earth and other elements; let the art be what it will, it is all the work of God: seek silver and gold in the earth, and make artificial works of them: build and plant: All serves to manifest God's works of wonder.

But mark this ⁶ A. B. C.

⁶ Or Lesson.

27. Thou must not give thy spirit leave to enter into, and fill itself therewith, and so make a

make its
therein.

mammon of it, and ¹ set itself therein, as in a darkness, else it is but a fool in the sight of God, and the devil's ape, and its will is wholly fixed therein; and so thy noble image is altered according to thy imagination in the spirit, and according to thy will, which sticks in covetousness, and so thou lovest God's image.

28. For that is magical, it is as subtle as a spirit, yea, much more subtle; it is much more subtle and thin than the soul itself; it is as God, who dwelleth in the eternal liberty, unapprehended by anything; for it is thinner than anything, and so is thy noble image.

of.

29. And yet it consisteth ² in heavenly flesh and blood, and is an essentiality come out of the divine body; it is Christ's flesh and blood, and thy soul dwelleth therein; ³ it is the fire of the Majesty therein.

30. And the Holy Ghost sitteth in the heart of the image, and proceedeth from the image with voices, languages, wonders, sounds, and songs.

ithful,
sincere.

31. If thou art ⁴ upright, thou bringest thy wonders into this image; and do it thus: Set thy left will upon the work which thou doest, and consider that thou art God's servant in the vineyard of God, and labour faithfully.

32. And direct thy right will upon God, and that which is eternal, and think not thyself secure at any time; think that thou art but at thy day-

labour, and must always listen for the voice when thy Master shall bid thee come home.

33. Give reason no ¹ room to say, This is my ¹ Or leave. treasure, it is mine, I have enough, I will gather much, that I may get honour in the world, and leave much to my children.

34. But consider, that thy children are God's children, and thou God's servant; that thy work is God's work, and that thy money, goods, mind, and blood are in God's hand; he may do what he will with them: When he calleth thee home to thine own country, then he may take thy labour and give it to another.

35. And give thy heart no ² room to suffer the ² Or leave. spirit of thy will to bring in haughtiness into the image, but cast down thy will continually in humility before God; and so thy image always entereth with thy will in humility into the Majesty of God; and so thy image is continually enlightened with the high triumphing light of God.

36. O! how cheerful is the soul, when its anguish-source of fire ³ tasteth God's light; how exceeding ³ Or per-
^{ceiveth.} courteous is it! O! how it boweth itself before ⁴ Or friendly
God!

37. Thus the soul and the image in the spirit are all three in one another, for they are one essence according to the Holy Trinity: My beloved Brother, we answer to this Question of yours thus, that the soul cannot be any other way enlightened than thus, its illumination is only after this manner.

38. The soul is in this world, and also in God; here in this life it is a servant of God's wonders, which it should open with one eye, and with the other bring them into the beginning before God, and set and cast all its doings into God's will, and by no means say of anything in this world, This is mine, I am lord of this, for it lieth if it say so.

39. All is God's, thou art a servant, and shouldst walk in love and humility towards God, and thy brother: for thy brother's soul is a fellow-member with thy soul, thy brother's joy in heaven with God is also thy joy, his wonders are also thy wonders.

40. For in heaven God is All in All, he filleth all, the Holy Ghost is the life in all; there is mere joy, there is no sorrow, there all is God's; also all belong to the image of God; all things are common; one rejoiceth at the power, brightness, and beauty of another; there is no malice or envy, for all that remaineth in death and hell.

41. Therefore ye elect children of God, who are born again in Christ, take it into consideration, depart from covetousness and self-will: you have been a long time led blindfold in *Babel*; go out from her, you are called with a ¹ shrill voice, it will shortly raise the dead; let it prevail with you, that you may obtain eternal joy in God.

42. The spirit sheweth plainly, that whatsoever will not grow forth, together with the new sprout which groweth in the ² mother, shall and must be

cast into the lake of brimstone, with the dragon's whore in *Babel*.

43. There is a time of earnestness at hand; and though thou seest it not with earthly eyes, yet it will certainly come upon thee: thou wilt see well enough in thy death, what kind of judgment this is, and in what time, and under what *turba* thou hast lived; we speak in good earnest, as we ought.

said, that he giveth us his body for meat, and his

¹Testaments are nothing else.

¹ The author calleth Baptism and the Supper of the Lord two Testaments.

5. Indeed we eat not spirit without body; for the soul is spirit already, and desireth to have a body, and so it getteth both body and spirit.

6. Let this be spoken to thee, O *Babel*, and see how thou manageth Christ's Testaments, and what thou teachest; when thou sayest Christ's Testaments are spirit without body, thou beliest God, and deniest God's substantiality, Christ's heavenly body, which is greater than all things, which is the fulness of all things, but in its own Principle.

7. O earthly mouth, thou shalt not chew it with thy teeth: the soul hath another mouth, which receiveth it under the outward element: the outward receiveth the outward, and the inward receiveth the inward.

8. The Supper of Christ with his disciples was so: the outward is a remembrance; the inward is the substance; for the kingdom of God consisteth in power, it is magical; not as a thought; but essential, substantial.

9. The *magia* maketh substance: for in the eternal nothing there is nothing; but the *magia* createth ²where nothing is.

² something.

10. Now in God there is not only spirit, but nature, substance, flesh and blood, tincture, and all: this world outwardly is a *similitude* of the inward world.

11. We tell you, we speak what we feel, see,

THE THIRTEENTH QUESTION

How doth the Soul feed upon the Word of God?

IF the soul entereth thus (as above mentioned) into the light of the Majesty, and receiveth light of God, then it hath wholly a longing and being, and continually attracteth in its desire the divine power, *viz.* the divine body, into itself; and the Holy Ghost is the power of God's spirit, and so obtaineth the body and spirit of God, and eateth God's table: All that the Father hath is the Son's, and whatever the Son hath, that belongeth to the Father's image.

1. It eateth God's flesh and Christ's body, and this eating the divine body doth also grow ¹in so that it thus gets the divine body, and so cometh God's child, not only a similitude, but a child born in God out of his essences, and liveth in God.

2. When it heareth God's children teach and speak God's ²word (even in this world), it receiveth and eateth it.

3. The outward man eateth earthly bread, and the soul eateth the bread of God; of which Christ

taste, and know, and not a fiction or opinion, and that not for ourselves only, but for your sake, as one member is bound to do for another, that so our joy may be in you, and we also may enjoy you again, as brethren together in one essence: He that desireth to know further of this, let him read our ¹third book, and there he shall find the circumstances, concerning the ²soul's meal, and Christ's Testaments.

Threefold
life, 13th
chap.
Socle-Messe,
e food,
ss, supper,
eating of
e soul.

THE FOURTEENTH QUESTION

Whether is such a new Soul without Sin? We understand here, the propagated Soul in a Child newly born.

1. **M**Y beloved Friend, this is a very ¹deep ¹sublime, acute, or subtle. Question, yet you shall be answered; for the time of the manifestation is born, the day breaketh, the night is past; therefore eternal praise and thanks be given to God, that hath again begotten us to light, and to an inheritance that never fadeth away, and hath received us for his beloved children.

2. My beloved Friend, you know well the heavy fall of *Adam*, as we have shewn you copiously in all our writings, viz. that the soul hath turned itself away with the right eye from God into the spirit of this world, and is become disobedient to God, and hath wholly depraved its noble image, and changed it into a monstrous image, and hath let in the spirit of this world; whereas it should have powerfully ruled over it with the will, and not have let the soul eat of evil and good at all.

3. But now it hath plainly transgressed God's

¹ pleasure.

¹ command, and hath put its imagination into the earthly spirit, where the *turba*, which brought the earthly monster into its noble image, instantly took it captive, and so the *turba* instantly sought, and found the limit, in which the image perished; and if the Word had not ² mediated, or interposed itself, it would have continued so for ever.

² set itself in the midst.

4. And so, now the *turba* is once seated in the earthly abyss, and hath captivated both body and soul, it always driveth the body to the limit, and there destroyeth it, and casteth it away, and then the poor soul remaineth ³ naked without a body.

³ raw.

5. And except it turneth with its right eye again into the Word, and acquireth again a body born out of God, it is but naked, and hath the *turba* in it, which stirreth up the fire in its great anguish; for ⁴ it is an eager hunger, a seeker, and a finder.

⁴ viz. the *turba*.

6. Now it is thoroughly known to us, that our soul is fast bound to the spirit of this world, for the *turba* holdeth us captive in the wrath of the anger of God.

the *turba*.

7. And although our soul goeth forth, and becometh new-born in God, yet ⁵ it possesseth the outward body still, and consumeth it, for ^{*} it pierceth through it even to the abyss, and there it findeth that it is only a glass of the eternal; and then it

* "it pierceth through" (*durchsucht*), or "it searcheth through."

goeth forth from the glass into the eternal, and lets the body lie in the nothing.

8. Also you know well, that the soul, with the body in the seed, is half earthly; for it is Sulphur, that is, ¹ Phur and ² Sul ³ together, and the *turba* ¹ Phur is power, matter, or substance, ² Sul is spirit or light. ³ in one another.

9. How then can a soul be born pure? It cannot be; it bringeth the *turba* with it into the world, and is sinful in the mother's ⁴ womb. ⁴ Or body.

10. But know that God is become man, and the Word *Fiat* hath again put itself into the seed; and although the *turba* be now in the earthly part, so that the seed is not altogether free, yet the matter stands thus with the soul.

11. The soul is not wholly forsaken of God far as the father and mother are ⁵ honest, and in ⁵ Or virtue God; for it proceedeth from the soul of the father and of the mother: And although a child dieth in the mother's womb without ⁶ baptism, yet it is ⁶ external baptism. baptized with the spirit of the father, and of the mother, viz. with the Holy Ghost which dwelleth in them, and the *turba* is destroyed in death; for ⁷ the faith's part presseth through to God. ⁷ that which belongeth to faith.

12. But the matter is far otherwise with wicked parents: If the child die in the mother's ⁸ womb, ⁸ Vide Question 19, ver 12. the soul of it falleth into the *turba*, and reacheth not God to eternity: It also knoweth nothing of him, but it is a life according to the essence and property of the parents.

13. And yet it doth not by this reach to the kindling or burning, for that soul itself hath not yet committed ¹ sin; but it is a spirit in the source, quite void of self-desire, and wonders; it is like the flame of brimstone, like the ² *Ignes Fatui*, and cannot reach God, but remaineth between heaven and hell in the Mystery, until the Judgment of God, which shall at last gather in its harvest, and put everything in its own place.

14. Although ³ Mr Sophister may herein have other ⁴ *philosophy*; but we care not for his art, we have eyes and he hath art; we speak what we see.

15. Thus we give you to understand, that no soul is born into this world without sin, how honest soever the parents be; for it is ⁵ conceived in the earthly seed, and bringeth the *turba* of the body with it, which also hath surrounded the soul.

16. Therefore God made a covenant with children in the Old Testament, in the Circumcision, and bound them in that covenant to have their blood shed, and so drown the *turba* of the soul therewith.

17. And in the New Testament there is the Baptism; wherein the Holy Ghost washeth away the *turba* of the water of the soul with the water of life, that it may ⁶ draw near to God and be his child.

18. But if any will say, that those who have not Baptism (as *Jews* and *Turks*, and other people who have not the knowledge thereof among them, nor the Candlestick) are all rejected of God

(although in their doctrine, life, and deeds, they do earnestly strive to enter into the love of God), they speak fantastically, and without knowledge, like *Babel*.

19. Blessedness lieth not only in the outward word, but in power: Who shall cast out him that entereth into God?

20. Is not this *Babel*, which hath confounded the whole world, so that people have divided themselves in opinions, and yet in the will they go but one way? What caused this, but only the Antichrist, when he ¹ drew the kingdom of God into his own jurisdiction, and made a mere fable of the New Birth, which the very children will be ashamed of, when it shall be day.

21. We can say, with good ground, that Antichrist's teaching is but ² beating of the air, ^{*} a slight of the serpent which continually beguileth *Eve*.

22. Thus we know, that no soul cometh into the world without sin, every one bringeth the ³ *turba* with it; for if it were without sin, then it must also dwell in a body wholly pure, having no evil will in it, and in which is no earthly ⁴ desire.

23. Now body and soul are thus ⁵ bound together, until the *turba* findeth the ⁶ limit of the body, and then it seeketh the works of the body, as is above mentioned.

* "a slight" (*eine Falschheit*), "a falsehood."

¹ actual.

wandering false lights, that lead people astray in the night. *Πολλοὶ δὲ ἄνθρωποι*.

² Or one that is learned in the letter, or carnal reason. meaning, or opinion.

ausgebrütet, engendered, or hatched.

stand, or appear before God.

¹ took God's government upon himself.

² beating, or juggling, or casting a mist before the eyes ³ disharmony.

⁴ seeking, or strife of the four elements. ⁵ Or knit. ⁶ Or end.

THE FIFTEENTH QUESTION

How cometh Sin into the Soul, seeing it is the Work and Creature of God?

1. **A**S it is mentioned before, so it is, the *turba* with the earthly ¹desire came together into this world, and so the soul is strongly drawn by two, *viz.* by the ²Word of the Lord, which mediated or interposed itself, which out of love is become man; this draweth the soul continually into the kingdom of God, and plainly sheweth the soul the *turba*; so that the soul seeth in nature what falsehood and sin are, and if it suffereth itself to be drawn, then it becometh born again, and so becometh God's image.

2. Secondly, the *turba* also mightily draweth the soul with its band, and continually bringeth the earthly desire into it, especially in the youth, when the earthly tree sticketh full of green sprouting essences and poison; then the *turba* doth so mightily insinuate itself, that many a soul is not freed to eternity.

3. In a thing which hath its rise from two beginnings, being of equal weight, one part will

sink down, if weight be added to it, be it either good or evil that is added.

4. Sin maketh not itself, but the will maketh it, it cometh from the imagination into the spirit; for the spirit entereth into a thing, and is infected by that thing, and so the *turba* of that thing cometh into the spirit, and first destroyeth the image of God.

5. And the *turba* proceedeth further, and searcheth deeper, and so it findeth the abyss, *viz.* the soul; and seeketh in the soul, and so findeth the wrathful fire, by which it minglcth itself with the thing that is so introduced into the spirit; and thus at length sin is wholly born. Now, therefore, whatsoever desireth to bring that which is outward into the will, that is sin.

6. The will ought to incline to nothing, but meekness and love, as if it were a nothing, or dead; we should only desire to live to God, so that God may work in us, and whatsoever we do besides, our will must be directed so, that we do it to God.

7. But if we set our will upon the ¹essence, ¹covetousness, or earthly desire, *viz.* pride, goods, power, and honour, then we bring the essence into the spirit, and that taketh possession of our heart; and then the *turba* is born, and the soul is captivated by the thing.

8. And therefore we *answer*, that no soul cometh pure from the mother's ²womb, be it begotten by ²Or body, holy or unholy parents.

9. And as the abyss and the anger of God, and

also the earthly world, depend wholly on God the Father, and yet cannot comprehend and touch his heart and spirit; so it is also with the child in the mother's womb, if it be begotten by godly parents, then each Principle ¹standeth in its own part.

¹ Or hath a part, or one part, or share in it.

10. When the *turba* taketh the earthly body, then the heaven taketh the spirit, and the Majesty filleth the spirit; and then the soul is in God, it is free from pain.

11. But while the soul remaineth in the earthly life, it is not free; because the earthly spirit doth, with its imagination, always bring its abomination into it; and the spirit must continually stand in strife against the earthly life.

THE SIXTEENTH QUESTION

How is the Soul kept in such Union, both in the Adamical and Regenerate Body?

1. **W**E have mentioned before, that there are three Principles, which are all three in the soul already, and are in one another, as one thing: and you must understand, that the strife in the soul beginneth before, in the seed, while it lieth hidden in both sexes, in the man and woman; * when also the *turba* stirreth up its before, in that it driveth the essence of the seed to a false imagination, to a false desire.

2. Though the spirit tameth the body, yet it imagineth, and this the *turba* causeth in the seed; and no man can well deny, but that many times this imagination is offensive to him, and where there is a right spirit, it wisheth it ¹anathematized: And you must know, that the spirit of the soul sticketh thus in a miserable † strait, and cannot be loosed till the *turba* taketh the body.

¹ banished from him.

* "when also the *turba* stirreth up itself before" (*so erreget sich schon die Turba*), lit., "when also the *turba* stirreth up itself already."

† "strait" (*Quetsch*) means a painful squeezing or crushing.

3. Now there is never any union between the outward and the regenerate man; the outward man would always devour the regenerate, for they are in one another, but each hath its own Principle, so that the outward cannot overpower the inward, if the spirit doth but continue ¹in-strife.

4. They may very well depend on one another; for all three set forth God's works of wonder, if they continue in due order, each keeping its own Principle.

5. For the soul hath the government of the fire, and it is the cause of the life of all ²three: and the ³spirit hath the government of the light, in which the noble heavenly image consisteth with the divine body: and the outward spirit hath the government of the earthly life; this should seek and manifest the wonders, and the inward spirit should give it understanding to do that; and the soul should manifest the abyss (*viz.* the highest secret) to ⁴it.

6. The soul is the Pearl, and the spirit of the soul is the finder of the Pearl, and the earthly spirit is the seeker: the earthly body is the ⁵Mystery, wherein the ⁶secret of greatest ⁷abstruseness lieth: for the Deity hath manifested itself in the earthliness, *viz.* in a comprehensible essence; and therefore now three seekers belong thereto.

7. But you must not suppose that we ^{*}undervalue the outward life, for it is most profitable to us, as to the wonders of God: there is nothing more

^{*} "undervalue" (*anfeinden*), "antagonize."

profitable to the whole man, than to stand still in his threefold dominion, and not go back with the outward into the inward, but with the inward into the outward.

8. For the outward is a beast, and belongeth not to the inward; but its wonders, which it hath brought forth out of the inward, and which it hath opened in the comprehensible essence, they belong in their figure (not in their essence) to the inward: the inward spirit must receive these (which are God's works of wonder), for they shall be the joy of it for ever.

9. And thus we say, that the soul may be kept very well in the new man, if the spirit of its tincture do but ^{*}hinder its ¹longing and imagination; and though the outward spirit be bestial, yet the inward understanding [spirit] is able to keep in and subdue the outward, for it is lord over it: But he that suffereth the bestial spirit to be lord, he is a beast, and hath also a bestial image in the inward figure in the tincture.

10. And he that letteth the fire-spirit, *viz.* the *turba*, be Lord, he is an ²essential devil in the ²substantial, inward image; therefore here it is necessary that or devil incarnate. the outward spirit pour ³water into the fire, that ³*Viz.* humility. it may hold that ⁴strong spirit captive; whereas, ⁴Or stern. whilst it will not be God's image, it is a beast, according to the inward image.

11. Now if we consider ourselves in the ⁵union, ⁵of the old and new man together.

^{*} "hinder" (*wehren*), "oppose," or "resist."

the outward spirit is very profitable to us; for many souls would perish, if the bestial spirit were not, which holdeth the fire captive, and setteth before the fire-spirit earthly bestial labour and joy, wherein it may * busy itself, till it be able, by the ¹ wonders in the imagination, to † discover somewhat of its noble image, that it may seek itself again.

¹ Or works.

² Or of.

12. My beloved children, who are born ² in God, I tell it you: it was not for nothing, that God breathed the outward spirit (*viz.* the outward life) into *Adam's* nostrils; for great danger did attend this image.

³ *Magia*, or desire.

13. God knew how it went with *Lucifer*, and also what the great eternal ³ magic could do: yea, *Adam* might have been a devil; but the outward glass hindered that, for where water is, it quencheth the fire.

⁴ Or the twinkling of an eye.

14. Also many a soul by its wickedness would become a devil in a ⁴ moment, if the outward life did not hinder it, so that the soul cannot wholly inflame itself.

⁵ Or malice, and wickedness.

15. How many are there that are so full of poison and ⁵ evil, that they would murder and commit villainy, but this their fire hath water, or else they were past remedy? As you see in gall,

* "busy" (*erlustigen*), "amuse."

† "discover somewhat" (*wieder erblicken*), "set eyes again upon," or "catch sight again of"; the idea is not to "discover," but to recover the vision.

which is a fiery poison, but it is mingled with water, and so the violence of the fire is allayed.

16. Thus it is also with the inward essence: the spirit of this world hath * wound itself into the abyss of the soul, and in its source hath mortal water, wherewith it often moisteneth the soul, when it would spit fire.

17. Moreover, the outward spirit could not have life without this fire, seeing it hath fire in all creatures; but this fire is only the wrath of the inward fire.

18. The inward fire consumeth earth and stones, also the body and blood, yea, even the noble image, if it be ¹ inflamed in the will: But there the water ¹ Or kindled is a *medicine* for it, which allayeth its aspiring force, whereby it laboureth to get above the meekness of God, as *Lucifer* did.

* "wound," or "entwined."

THE SEVENTEENTH QUESTION

Whence, and wherefore is the Contrariety between the Spirit and the Flesh?

1. **M**Y beloved Friend, you know well, that fire and water are contrary; for the fire is life, and the water is its death; and you see plainly, that when water is poured upon the fire, the source of the fire goeth out, and so the fire is dead.

2. And although in man [the fire] is not wholly dead, because of the light, which continually causeth fire, yet there is an enmity; as there is an enmity between God and hell; and yet hell, or the fire of wrath, is God's.

3. And God's Majesty would not be manifested, if his anger were not, which sharpeneth the divine obscure hiddenness of the eternity, by the wrath of nature, so that it is changed into fire, whence the high light in the free eternity is brought forth, which maketh a Majesty in the meek source.

4. And yet the fire is the only cause, that there is a ¹source in the light, in the meekness; for the light proceedeth from the glance of the fire, and hath in it the source of the fire.

5. But the will (as is mentioned before) sinketh down in the anguish, even into death, and springeth forth again into the liberty; and this is the light which hath the ¹source of the fire; but yet it hath ¹Or prop another Principle in it, for the anguish is become love.

6. After this manner also it is in the body, where the flesh striveth against the spirit: the life of the outward flesh is a glass of the most inward fire-life, viz. of the life of the soul; and the life of the spirit of the soul, with the light of the tincture, is the middlemost life, and yet it is born out of the soul.

7. But understand our depth aright: the spirit of the soul, wherein the divine image standeth, ariseth in the fire, and is first of all the will to the fire; but when the ²wrath in the fire is sharpened ²Or wrati and inflamed, then the will cometh into a great desire, an indignation the fire. anguish, like a dying, and sinketh down in itself, out of the wrath into the eternal liberty; and yet there is no dying, but ³another world thus cometh ³Or second out of the first.

8. For then the will springeth up in the other world, as a sharpness out of the fire; yet it is without any such ⁴anguish source in the eternal ⁴Or aching liberty: and it is a moving, a driving and an property. ⁵acknowledging of the anguishing nature; it hath ⁵Or feeling all the ⁶essences, which in the first sharp fire- ⁶Or springi world are brought forth in the anguish; but virtues. they are like one that goeth out of fire into

water, and so the anguish of the fire is left in the water.

9. You must understand, that this life is the life of the spirit of the soul: the soul is the centre of nature, and the spirit is the precious and noble image, which God created for his image; herein standeth the high, ¹royal, and precious image of God; for God is thus, he is comprehended in the same source of life.

10. The spirit is not parted from the soul; no: as you see fire and light are not parted, and yet are not one, they have a twofold ²source: the fire is wrathful, the light is meek and lovely: in the light is the life, and in the fire the cause of the life.

11. And thus without much seeking, you may find the cause of the contrariety, that is between the flesh and the spirit: for the inward spirit hath the ³divine body from the meek essentiality; and the outward spirit hath the body of the glass of the wrathful fire, viz. the body of the glass of the soul, which would always awaken the ⁴wrathfulness, viz. the great wonders which lie ⁵in the *arcanum*, in the ⁶eagerness of the soul; but that the inward spirit of love hindereth it, lest it should elevate itself, and inflame the soul, and so it would lose ⁷the fruition of love and the image, and the wrathfulness of the soul would destroy it; and thus contrariety ariseth.

* "the fruition of love," lit., "its dear joy."

12. The inward spirit would be master, for it subdueth the outward; and so also the outward would be master, for it saith, I have the great wonders, and the *arcanum*: thus it braggeth of the Mystery, and yet it is but a glass of the Mystery.

13. It is not the essence of the Mystery, but a ¹desire, like a palpable glass, in which the Mystery ¹seeking, or ²longing, is beheld; but it would be master, seeing it hath attained a Principle, and is a life of itself; but it is a fool in respect of the Mystery.

14. Therefore, beloved Brother, if you would seek the Mystery, seek it not in the outward spirit, you will be deceived, and attain nothing, but a glimpse of the Mystery: enter in even to the cross, then seek gold, and you will not be deceived; you must seek in another world for the pure child that is without spot: in this world you find only the drossy child, that is altogether imperfect; but go about it in a right manner.

15. Go back from the cross into the fourth form, and there you have ²*Sol* and *Luna* together, bring ²sun and ³moon, that in anguish into death, and *drive on that composed magical body so long, till it becometh again that which it was before the centre in the will, and then it becometh ³magical and hungry ³desirous, after nature.

* "drive" (*zertreiben*) "to work," implies a taking to pieces, recasting and transforming. St Martin aptly translates this "*forgez*."

Or seeking,
or desire.

16. It is a ¹longing in the eternal longing, and would fain have a body, therefore give it *Sol*, viz. the soul, ²that it may have a body, and then it will soon make a body according to the soul; for the will springeth up in paradise, with fair heavenly fruit without blemish.

17. There you have the noble child; ye covetous grippers, we must indeed tell this to you, seeing it is born with the time, but those only that are *ours* will understand us.

Or simili-
tude, figure,
or parable.

18. For we mean not here a ³glass or heaven, but gold, wherewith you vaunt, which for so long a time hath been your idol god; and your blind ⁴owl-eyes are so quite put out, that you see less than before: But the children shall see, eat and be satisfied, that they may praise God.

Or cow's
eyes.

19. We speak here wonderfully, yet we speak nothing but what we must speak: Let none marvel, that he knoweth the Mystery, who hath not learnt it from any man; doth not a herb grow without your ⁵counsel? Neither doth it inquire for your art: yea, the Mystery is grown also without your art, it hath its own school; like the Apostles on the day of *Pentecost*, who spake with many languages and tongues, without premeditation and art; and so is this simplicity in like manner.

Or direction.

that you
may be
warned of it.

20. And this foretelleth thy fall, O *Babel*, ⁶that thou mayest know it: no wrath nor anger will help you; the star is born which leadeth the ⁷wisemen out of the East country; but seek thou

Magi.

only where thou art, and find thyself; and cast the ¹*turba* from thee, and then thou shalt live with the children: this we tell thee in good earnest, there is no other remedy; thy anger is thy fire, which will destroy thyself.

¹ wrangli-
malice, a
tyranny.

21. Or dost thou think that we are blind? If we did not see, we should be silent; what pleasure would a lie be to God? Yea, we should be found in the *turba*, which searcheth through all human essences and works: Or do we this piece of service for wages? Is it our ²living? Why do we *not* ²Or trad
mind our bread only, according to outward reason?

22. But seeing it is our day labour, we must do what the Father will have us, for ³*we must give* ³Matt. x.
an account of it in the evening; this we speak seriously, and in good earnest.

23. Thus you may well understand the contrariety of flesh and spirit, and apprehend very well that two spirits are in one another, one striving against the other; for one desireth God, the other desireth bread, and both are profitable and good.

24. But thou child of man, let this be spoken to thee: Lead thy life circumspectly, and let the spirit of thy soul be master, and thou *wilt* ⁴*have* ⁴2 Tim. i.
fought here a good fight, for this time is but short.

25. We all stand here in the field and grow; let every one have a care what fruit he beareth, for at the end of the harvest every work shall be put into its own granary.

26. It is better to labour a little while with toil and care in the vineyard, and to expect the great wages and refreshment, than to be a king here for a little time, and afterwards to be a lion, a wolf, a dog, a cat, a toad, serpent or worm, in ¹figure.

27. O child of man! think upon this, be yet warned; we speak very seriously, out of a wonderful eye, you shall very shortly find it by experience; there is yet but a little time, for the beginning hath already found the end: this is a little ²rose out of the beginning; *see yet, and put covetousness out of your ³eyes, or else you shall wail and lament, and none will pity you; ⁴for what a man soweth, that he must also reap; what will pomp and honour avail, when it leaveth you?

28. Here you are very potent, but afterwards you shall be impotent; ⁵ye are gods, and yet you run on headlong to the devil; take pity on your own life, and on your fair heavenly image.

29. Pray be the children of God, and be not the devil's; let not the hypocrites keep you back by their ⁶flattery; they do it for their bellies, for their honour's and for money's sake; they are the servants of the great *Babel*.

30. Examine yourselves, ask your conscience whether it be in God? That will blame you, and bid you drive the hypocrites from you, and seek

* "see yet" (*werdet doch sehend*), lit., "become seeing," or "let your eyes be opened."

the clear countenance of God, and look not through ¹a glass.

¹ Or spectacles.

31. God is for you, he is in you, confess to him, come to him with the lost son; there is no other can take the *turba* from you; you cannot enter but through death into the other world, whither your hypocrites can never come, otherwise there is no forgiveness of sin; and though you should give all to your hypocrites, yet then you would be as much captivated in the *turba* as you were before.

32. It is no such matter, as that one should stand by and take away the *turba* from you when you give ²him good words; no, no, it is a magical thing: You must be born again, as Christ saith, or else you cannot come to God; do what you will, all hypocrisy is deceit.

² God fair words.

33. If you would serve God, you must do it in the new man, the earthly *Adam* can do him no acceptable service; let him sing, roar, call, confess, pray, cry, and do whatever he will, all is but fighting with a shadow; the will must be in it, the heart must wholly resign itself up into it, else it is but conjecture, and a fable of Antichrist's, where-with the whole earth is filled.

34. The will is greater and more powerful than much crying; it is able to destroy the *turba*, and to enter into the image of God; it hath power to be the child of God; it can throw down mountains, and raise the dead, if it be born in God, and if the Holy Spirit give it leave.

35. For a man must walk in obedience in great humility, and only cast his will into God's will, that God may be both the will and the deed in him: This is the way to salvation, and to the kingdom of heaven, and no other; let the Pope or doctors preach what they will to the contrary, all is but lying, and mere hypocritical juggling.

THE EIGHTEENTH QUESTION

*How doth the Soul depart from the Body
at the Death of a Man?*

1. **H**ERE we would have the world invited for a guest, especially *Babel* the whore, and see whether ¹she can be made a true child; for ¹a child of death is a terrible guest, he casteth the proud rider ^{grace can be found in her.} and his horse to the ground.

2. My beloved Friend, this is a very ²hard ²Or deep. Question, and needeth the eyes of all the three Principles to see it well; they must not die in death that would enter in and behold this; they must be poison to death, and a pestilence to hell; they must take death captive if they will see it; no man's understanding can otherwise find it out, except he cometh into death himself, and then he will feel indeed what death is; he shall surely taste what it is, when one Principle (*viz.* the life) perisheth.

3. You understood before, that all ³essences are ³things or substances. ⁴magical, and that one is always the ⁴See the book of the *Small Six Points.* ⁵glass of the other, and that in this glass the desire of the first Point 5, ver. 65. ⁵Or resemblance.

then also that the *turba* is in every essence, which destroyeth all [till it cometh] to the first essence, and that is alone, and hath no destroyer.

4. For there is nothing more; it cannot be broken, it standeth in itself, and out of itself, and goeth whithersoever it will: and thus it is everywhere in no place, for it is in the abyss, where there is no place of rest, it must only rest in itself.

5. Now seeing all essences have proceeded from one, therefore the beginning is also in the last essence; for the last is ¹gone back into the first, and seeketh the first, and findeth it in itself; and when it findeth the first, it letteth all the other go, and dwelleth in the limit, and there it can be without ²source.

6. For there is nothing that maketh it a ²source: It is itself the matter of the first essence; and though it be somewhat else, yet that is but the twig of itself, and its own will and nothing else; for there is nothing that can give it another will.

7. Thus we give you to understand what dying is: the beginning seeketh the limit; and when it findeth it, then it casteth away the seeking, *viz.* the earthly life, that shall be cast away, it must break off itself.

8. For the beginning (*viz.* the soul) continueth in the limit, and letteth the body perish; there is no complaining about it, neither doth the soul desire it any more: it must go into its limit, *viz.* into the wonders of that which it hath been.

9. For the spirit of the soul grieveth not when the body ¹perisheth, but the fire-life grieveth, ¹Or dieth, or falleth away because the matter of the fire, which the fire hath produced, that also perisheth, but only in the substance.

10. The figure continueth still in the will, for the will cannot be destroyed: and thus the soul must continue in the will, and it taketh the figure instead of matter, and burneth in the will; for the first glowing of the fire doth not pass away, but it is quite deprived of the matter of the earthly life, *viz.* of the ²*Phur*.

11. And thus the fire becometh impotent, and passeth into darkness, unless the spirit hath heavenly ³essentially, *viz.* the divine body; and then the fire (*viz.* the true soul) receiveth the meek body for a ⁴sulphur, and so the soul burneth in the love-fire, and is quite gone out from the first ⁵fire-life.

12. It is now in God's Principle: ⁶the first wrathful fire cannot touch it in eternity, for it hath received another source, and is truly born again, and knoweth no more of the first life, for it is swallowed up in the *magia*.

13. The *turba* remaineth in the earthly body, and is again become that which it was before the body was, *viz.* a nothing, a *magia*, wherein all its essences stand in the figure as in a glass, but not corporeally, but after the manner of eternity; as we know that all the wonders before this world

² substance, or dross.

³ substantia-
lity, the
Majesty; the
glorified body
of Christ;
and Adam's
body before
he slept;
Sophia's wed-
ding garment.
⁴ Or glorified
body.
⁵ *Viz.* the ele-
mentary fire
of the out-
ward nature.
⁶ the fire of
the wrath of
the outward
life.

stood in a Mystery, viz. in the virgin of wisdom, but without substance.

14. Therefore we here understand, that this Mystery hath been so manifested in its parting, that it cannot be ¹extinguished in eternity; but it remaineth eternally in distinction and partition, and is beheld in the *magia*, in the separation, in that manner as it formed itself here.

15. Thus we may perceive what the ²separation is, that the *turba* hath found the limit of the essence; for sickness to death is nothing else, but that the *turba* hath inflamed itself, and will destroy the essence; it is at the limit, and will cast away that which is introduced ³between.

16. And this is also the cause that the body dieth; the *turba* passeth into itself into the fire, and so the outward life is extinguished; for it withdraweth the fire of the soul, and so it passeth into its own ⁴æther, and is at its limit.

17. And if the fire of the soul hath not the divine body in the spirit, nor in the will in the desire, then it is a dark fire, which burneth in anguish and great horror; for it hath nothing but the first four forms of nature in anguish.

18. And if the will be quite void of the power of humility, then there is no sinking down, or into itself, through death into life, but it is like a ⁵tormenting furious wheel, which would continually fly aloft, and yet it goeth downwards on the other side; it hath the condition of fire, but not the burning of fire.

19. For the *turba* is the exceeding strong ¹harshness and bitterness: and the bitterness continually seeketh the fire, and would strike it up, but the astringency holdeth it captive; so that it is only a horrible anguish, and continually turneth itself like a wheel, and imagineth, but findeth nothing but itself: it draweth itself into itself, and impregnateth itself: it devoureth itself, and is its own substance.

20. It hath no other substance, but that which the spirit of the soul continually ²made in the outward life, viz. covetousness, pride, cursing, swearing, reviling, backbiting, slandering, ³* murder, ⁴hatred, ⁵wrath, anger, falsehood; this is its food, sport, and ⁶pastime; for the *turba* in the will taketh the substance with it: its works follow it.

21. And although it hath done some good, yet that is done only in ⁷a glistering show and appearance, from an ambitious mind; and afterwards it continueth thus, in its aspiring, always endeavouring to climb up, it always elevateth itself, it would continually be above the meekness, and yet it neither knoweth it nor seeth it; it is an incessant elevation above God, and yet an eternal [†]depression; it seeketh a ground, and there is none: this is its life.

22. Yet if it had comprehended any purity of

* "murder" (*Neid*), "envy."

† "depression" (*sincken*), "sinking" or "descent" (see par. 26).

love in its will (as many a one that is converted at last in his end), then it thus sinketh into itself through the anguish; for the humble spark falleth down through death into life, and then the ¹source of the soul endeth: but it is a small twig budding forth into the kingdom of God.

23. It cannot sufficiently be described, what refining the soul hath, and how it is * hindered and plagued by the devil, ere it can get this spark into itself. But this wise world will not believe this, it is too wise, and yet it is so stark blind, it understands nothing, but hangeth continually to the letter: O! that none might feel this by experience, we would willingly be silent.

24. We speak not here of any strange ¹source, but only of that which is in the *turba*, and also of no other power of the devil over the poor soul, but its own horror and ²abominable suggestions, by which the imagination of the soul is so tormented.

25. The condition of hell is far otherwise than *Babel* teacheth; she saith that the devil ³beateth and tormenteth the soul; but this is spoken in mere blindness; the devil is not at odds with his own children; they must all do his will; the anguish and horror of hell plague every one of them sufficiently in their own abominations; every one hath his own hell; there is nothing but his own poison that apprehendeth him.

* "hindered" (*gehalten*), "held," or "held back."

26. *The four forms of the original of nature, are the common plague which every one feeleth according to his own *turba*, but one far otherwise than another: the covetous hath frost; the angry, fire; the envious, bitterness; the proud, a high aspiring, and yet an eternal sinking and falling into the abyss; the ¹scorner swalloweth down the ¹Or blasphemous *turba* of those abominations which he here belched forth; the false †deceitful heart hath the fourth form, viz. the great ²anguish.

² Or aching.

27. For the *turba* standeth in the circle of the fire, viz. in the heart of the soul; and false speaking, lying, and ³untruths, are an abomination and gnawing, and make it curse itself.

³ idle words, unfaithfulness, or jeering.

28. A potentate who hath oppressed the poor, and consumed his ⁴sweat in pride, he rideth in the curses of the poor in the height of fire; for all the ⁵necessities of the poor stick in him.

⁵ Or miseries.

29. He hath no rest, his pride always climbeth up, he behaveth himself just as he did here; he continually seeketh, and yet wanteth all things; what he had too much of, that he hath too little of there; he continually desireth to devour his own essence, but he hath none, for he is magical.

30. He hath lost his ⁶true image; he hath the ⁶Or right image, as it were, of a proud prancing horse, or of

* "The four forms . . . are the common," etc. Both 1682 and 1730 editions have "The fourth form . . . is the common," etc.

† "deceitful" (*verleumderisch*), "slandering."

what else he hath been delighted with ; whatsoever he took with him in his will, that is his image ; where his heart is, there is his treasure also, and that in its eternity.

31. But hearken, Friend, what the Last Judgment will bring with it ! then all things shall pass through the fire, and the floor shall be swept clean ; and every one shall go into his own place ; at this the very devils themselves do tremble.

THE NINETEENTH QUESTION

How is the Soul Mortal? and how Immortal?

1. **A** THING which hath an eternal beginning, hath also an eternal end, and so hath the essence of the soul.

2. As concerning the image which God created, and which hath a temporal beginning, that is born out of the eternal, and is placed in the eternal essence without ¹source.

3. And where there is no ¹source, there is also no death ; and though there be a source (as there is a source in heaven), yet it is but in one only will, and that hath its foundation in the eternity ; and as nothing is there that can find it, so there is nothing that can come into it.

4. But where there is one will only (as in God, who is All in All), there is nothing that can find the will ; there is no *turba* there ; for the will desireth nothing but itself only, and its ²twigs, ² Or branches which all stand in one tree, in one essence ; the tree is its own beginning, and its own end.

5. The soul is proceeded out of the mouth of God ; and when the body dieth, it goeth again ✓

into the mouth of God: It is in the Word, the essence; and in the will, the deed.

6. Now who will condemn that which he hath in his own body? Now the soul is in the divine body, it is hidden in God from all evil; and who can find it? None but the spirit of God, and one soul another, and the communion of angels.

works.

7. But the wicked souls have lost their image in the limit, for it is entered into a limit, and that limit is the end of the image; the *turba* destroyeth the first image, and attracteth the ¹essences of the will for an image; and this is also immortal, for the eternal nature dieth not, because it had no beginning.

8. If the eternal nature in the fire of anger should die, then also God's Majesty would be extinguished, and the eternal something would again become an eternal nothing; and that cannot be, but whatsoever is from eternity, that continueth eternally.

9. The false soul cannot awaken any other source, but that only which stood from eternity in the eye of anger, *viz.* in the centre of nature.

10. All things have been from eternity, but essentially in the essence, not in the substance of the essence, not substantial spirits, but spirits ²in figure, without corporality; they have been from eternity as in a *magia*, where one hath swallowed up the other in the *magia*.

11. And a third is come out of these two,

according to the form of these two; there hath been a wrestling from eternity, and a figured substance: the creation hath placed all in the ¹wonders, so that now in eternity all things stand thus in the eternal *magia* in the wonders.

¹ Or works of wonder.

12. Now if the wicked souls had ²brought no substance into their wills, then they should have no pain, there would be no feeling or perception of pain, but *magia*; but the substance is an image, and that is the *turba*, and so there is a source that may be felt.

² Note the condition of the evil souls: of such infant as die in the mother's womb, before they commit sin actually.

13. There is a dying, and yet no dying, but a will of dying, *viz.* an anguish in that substance which was introduced into the will.

14. And this is caused by the longing that all things have after God, and yet are not able to reach him; and this causeth anguish and sorrow for the introduced evil, when the soul continually thinketh, Hadst thou not done this, or that, then thou mightest have attained the grace of God; and the evil substance causeth the eternal despair.

15. And thus we say no soul is mortal, whether it be in God or in hell; and its substance remaineth for ever to God's wonders.

urales
itus.

THE TWENTIETH QUESTION

How doth the Soul return to God again?

✓ 1. **T**HIS hath been already sufficiently explained; that it was ¹spoken out of the mouth of God, and created by the Holy Ghost in the image of God.

2. Now if it so continueth, then, when it leaveth this earthly life, it is already in the mouth of God; for it is in the divine body, no ²source can touch it.

THE TWENTY-FIRST QUESTION

Whither goeth the Soul when it departeth from the Body; be it saved, or not saved?

1. **H**E that rightly understandeth the three Principles need not ask this Question; for the soul departeth not out at the mouth, for it did not come in at the mouth; but it only passeth out of the earthly life; the *turba* breaketh off the earthly life, and then the soul^{*} remaineth in its own Principle.

2. For the body retaineth it not, no wood, no stone, can ¹retain it; it is thinner than the air; ¹comprehend, enclose, and if it have the divine body, then it goeth direct as a conqueror through the *turba*, viz. through the anger of God, and quite through death; and when it is through, then it is in God's ²essence. ¹keep or withhold it.

3. It remaineth in its ³wonders and essences ³deeds and works. which it wrought here; it beholdeth the Majesty of God, and the angels, face to face.

4. Wheresoever it is, it is in the abyssal world, where there is no end nor limit. Whither should it ⁴go? ⁴Where the carcass is, there the eagles gather ³⁷.

together: It is in Christ's flesh and blood, with Christ its Shepherd.

5. Though it should go a thousand miles off, yet it would be in the same place from whence it went; for in God there is no limit, near and far off is all one in him.

6. It is as swift as a thought, it is magical, it dwelleth in its wonders, they are its house.

7. The essentiality that is without it, is paradise, a springing, blossoming, and growing of all manner of fair heavenly fruits; just as we have all kinds of fruit here in this world, which we eat after an earthly manner, so also there are all manner of fruits in paradise, which the soul may eat; they have colours and virtues in the substance, and not like a thought: though they be as thin and subtle as a thought, but substantial, comprehensible, and palpable to the soul, virtual and sappy with the water of life, and all this from the heavenly substantiality.

8. For the heavenly body of the soul is from the pure element (whence the four elements are brought forth), and that giveth flesh, and the tincture giveth blood: the heavenly man hath flesh and blood, and paradise is the *power of the substantiality; it is heavenly earth, incomprehensible to our outward reason.

9. But we will again teach you another **A. B.**
C. All in this world have not Christ's flesh in

* "power" (*Kraft*), or "virtue."

them, hidden in the old *Adam*: indeed among very many, scarce one, but the regenerate, who are departed from their own will into God's will, in whom the noble grain of mustard-seed is sown, out of which a tree is grown.

10. Most souls depart from the body without Christ's body, yet they hang as by a ¹thread, and are at last in their faith entered into the will; these souls indeed are in the image in the spirit, but not in the flesh. ¹ The small thread of faith.

11. Such as these wait for the last day; when the image (*viz.* the body) shall come forth out of the grave, out of the first image, for God will raise it up by the voice of Christ, even that image which *Adam* had in his innocency, which hath sprouted with or by Christ's blood.

12. But the earthly body shall not touch it, that must come before the Judgment in the *turba*; but after the sentence of the Judgment, the *turba* shall swallow it up, and the ²wonders [of it] shall only ²Or works. remain.

13. You must understand us aright: These souls must wait till the last day for their bodies, they remain with their bodies in the still rest, till the last day, without feeling any ³pain, but in another ³Or source Principle.

14. They have neither darkness, nor Majesty, in the earth, but are at rest without pain, in the eternal still liberty, without touching of the body.

15. Yet they see their ¹wonders, but they perform nothing in them, for they wait upon God, and are in humility; for they are sunk down through death, and are in another world, yet there is a great ²space between them and the holy souls that are in Christ's flesh and blood; but not a Principle, they are in one and the same Principle.

16. But a spirit without a body hath not that ³might, which the spirit in the body hath; therefore they are in rest, and are under the altar of God.

17. When the last day shall come, then shall they come forth, and eat of the bread of God, and put on the divine body, as is mentioned in the ⁴*Revelation* of *John*; where the souls under the altar, clothed in white, say, *Lord, when wilt thou avenge our blood?* And it was answered them, *that they should rest a little while, till their brethren were accomplished, which should be killed for the witness of Jesus.*

18. But the souls of the wicked have another place, *viz.* in the most ⁵innermost, which also is the most outermost in the darkness; they dare not go up and down; they remain merely with the body, in their ⁶substance, yet not in this world, neither do they touch the earth.

19. They have, indeed, power enough over the earth; they can open it without ⁷substance and perceptibility: But they have not the outward Principle; they have not power enough over the

outward spirit; yet they can for a time ¹make ¹shew juggl-
apparitions in the ²sidereal spirit. gling tricks.

20. As many appear again in the astral spirit, and seek ³abstinence, and make many afraid, with ³Or rest, causing disturbances in houses; all which they do by the astral spirit, till that be consumed, and then their ⁴tricks lie in the darkness; and they expect ⁴Or pomp and show.
the Last Judgment.

21. Our *Babel* saith, It is the devil which goeth up and down in the shape of the soul; indeed the damned soul hath enough of the devil, but it is not the very devil; he is in the abyss, and tormenteth the soul in the time of the body willingly, in the abyss of the soul.

22. * Neither doth he altogether want a cloak for his knavery, for he can put on an outward cloak, to seduce or terrify men in.

23. But this complaint we have against *Babel*, that she is so extreme blind, and hath so little knowledge of God, she hath cast away the true *magia* and philosophy, and received the Antichrist; now she hath lost her understanding, she hath a kind of art still, but her understanding quite faileth her, she hath broken the glass, and peereth through the holes of the spectacles.

24. What shall we say? The world is blindfolded, it is drawn into a snare, and taken captive, and it seeth it not, yet it were at liberty if it did

* "Neither doth he altogether want a cloak," etc., or "Neither doth he disdain any cloak," etc.

but see it; the snare wherewith it is bound is malicious knavery; thou shalt soon be made to see: It is broad daylight, do but awake, thou keeper of *Israel*.

25. Thus, my beloved Friend, know that there is a difference of places where souls are, according to that whereinto the soul is entered; if it be holy and regenerate, then it hath a ¹body which expecteth only the ²wonders of the body at the Last Judgment-day; it hath ³comprehended them already in the will, but at the last day they must stand before the Judgment.

26. All souls, good and bad, shall every one receive their sentence and reward: The holy shall be set in the presence of the wicked, that they may see and ⁴feel the cause of their ⁵pain.

27. If any should * feign a peculiar residence, or place where they should consort or sit together, that contradicts the rule of the *magia*: Every soul is in its own country, and not bound to the place of the body, but it may be where it will; wheresoever it is, it is either in God, or in darkness.

28. God is everywhere, and darkness is everywhere; the angels are also everywhere, each in its own Principle, and in its own own ⁶property.

29. The fiction of outward reason, without the knowledge of the Principles, is ⁷as a fighting with a shadow: If I should ask a thousand times, and should always be told somewhat from God himself,

* "feign," or "imagine, fancy."

and yet were but in flesh and blood, I should look upon it as *Babel* doth; which supposeth that the soul flieth into a heaven above the stars; I know not that heaven they speak of, and I desire not to come there.

30. Heaven is indeed above; but there are the angelical principalities and thrones: This ¹eye of ¹Or globe. the ²æther is our principality and kingdom. ²skies, majestic, or spheres.

31. The same is with them above which is with us, but our creation and essence is in our æther: A soul may come to them if it earnestly desireth, and the angels of God will lovingly entertain it.

32. For the same essence of God, which is with us, is with them; this only is the difference, that they have among them angelical works, wholly pure without blemish, and we have the great wonders and therefore they long to be with us; and besides, they are our ministering servants during the life of the body, and withstand the devil.

33. Now if the angels be in this world, in the holy Principle, whither then shall the soul fly first? Perhaps into pride, as *Lucifer* did, might *Babel* think. O no! they continue in humility, and look upon ³God's wonders; as God's spirit moveth, ²what God doth. so do they.

they behold their works after the manner of the eternal abyssal magic, which they shall then first receive at the last day, in the figure, with the new body out of the old.

5. Also we know and ¹highly perceive, yet in ¹Or fully the spirit only, according to its knowledge, that the blessed souls do rejoice in the labour which they took here, and exceedingly recreate themselves in their wonders, which they see magically: for they that have led many to righteousness, they have their reward in the *magia*, in the will, before their eyes.

6. They that have suffered much persecution for the truth's sake, they see their bright ²triumphant ²Or crown victory. garland, which at the last day they shall set upon the new body.

7. They that have done much good, they that plainly shining in the will.

8. They who have been scorned, contemned, persecuted, and slain for Christ's doctrine, honour, and truth's sake, they see the triumphant victory, like one that hath overcome his enemy in a fight, and then represents the victory to his prince or king; for which he hath exceeding great glory, when his king receiveth him with great joy, and keeps him with him for his faithful assistant.

9. We have no pen that can write what exceeding joy is in them; only this we know, that those for the most part have put on the divine body in this world, and so have greater perfection than the other: they expect the last day with great joy and

THE TWENTY-SECOND QUESTION

What doth every soul departed? Doth it rejoice till the Last Judgment-day?

1. **T**HIS Question containeth the exceeding joyful gate of glory, leading to the knowledge of the *¹victorious garland of the soul.

2. When a darling son travelleth afar off into a strange country, for art and honour, he often thinks of home, and of the time when he shall enjoy his parents and friends; he rejoiceth at the thought of that day, and expecteth it with inward joy and longing: also he plieth himself hard in his business, that he may get arts and skill, wherewith he may rejoice his parents, kindred, and friends.

3. Think of this similitude, and take it into consideration. It is just so with the soul; the souls without body have a great inward joy, and wait for the last day with great inward desire, when they shall again receive its fair and holy body with its ²wonders.

4. Also their ornament is in their will, where

* "victorious garland" (*Ritter-Kränzlein*), "knightly-crown."

¹ Or triumphant.

² Or works, which it did here.

glory, when their works shall be presented to them, and set before their eyes in heavenly figures; and the wicked shall see, then, ¹ against whom they have kicked.

10. Every soul rejoiceth before the face of God, in great hope of that which it shall receive again, for it knoweth its reward; but without the body it cannot receive it: for it hath wrought its works in the body, and therefore its works follow it in the new body, and come to it again.

11. For although the exceeding precious holy souls have put on Christ's body in this world, so that they stand in heaven, viz. in the image of God; yet all their works were wrought in the old body, which was God's glass: and in the resurrection they shall be represented in the true heavenly figure in that ² body.

12. For the first image which *Adam* was before the fall, is regenerated in Christ; and shall again, with its wonders, be put upon the soul; and although it had the divine body before, yet the ³ wonders stand in the first image.

13. But the *turba*, with the outward kingdom of the outward source, is gone, for ⁴ it was a glass, and is now become a wonder; it liveth without spirit as a wonder, and shall be put upon the soul in great ⁵ glory, which it shall have from the light of God; at which the holy souls do exceedingly rejoice, and expect it with great longing.

14. You must know, that every blessed soul

trimmeth its lamp, so that it willingly meeteth its bridegroom at the last day: it always reneweth its will, and thinketh how it shall rejoice with all holy men and angels, in its new body in the wonders: there is a continual springing up of joy in them, when they think of that which is to come, each as its virtues are.

15. And as their works have been different upon earth, so also is their hope: for, a day-labourer, who hath wrought much, rejoiceth at his wages; so also here; there is a friendly essence among them, and in them.

16. All the scorn and disgrace which was put upon them that were innocent, is a great triumphant glory to them, in that they have suffered in innocency, and put on in hope the patience which they, moreover, still have [on]; death cannot take it away, nor put it off, but the soul taketh that with it which it hath ¹ conceived.

17. Its many hearty prayers, wishes, and good deeds in love to its neighbour, are its food which it eateth, and joyfully enjoyeth, till its new body shall eat paradisaical fruit.

18. But they who have put on the divine body here, they eat at God's table without ceasing; yet the paradisaical fruit belongeth to the body of the wonders, which shall arise out of the grave, and which was created in paradise; for it was made out of the beginning, and it bringeth the end with the ² wonders into the beginning again.

Or whom
they have
tyrannized
over.

Or old body.

works.

the first
age.

clarity,
brightness,
or
gloriousness.

¹ Or wrought.

² Or works.

19. But wonder not, nor think that we understand it so, though we seem to speak of two bodies of the holiest saints ; for they are not two, but one : But consider that God's essentiality filleth all, and that is the divine body, which is put upon the ¹ holy souls, even in this life.

20. For they cast their will into God's will, and so they receive the divine body which filleth all things : their will dwelleth in the divine body, and eateth of God's word, of God's fruit, of God's ² virtue, in the divine body ; and Christ is in God ; God is become Christ.

21. And so they ³ wear Christ's body in God, and yet wait for their first Adamical holy body, with the ⁴ wonders, which shall be put upon them with paradisaical ⁵ property.

22. For God's purpose must stand ; he created the first body ⁶ for paradise ; it should have continued there eternally, and it must go thither again : and the soul must remain upon the cross of the Ternary, in the mouth of God, whence it came : and yet the whole person continueth with body and soul in one another ; but God filleth all in all.

23. O ! that we had but a human pen, and were able to write it in the spirit of your soul, according to our knowledge : O ! how many would then return out of *Sodom* and *Gomorrah*, out of *Babel*, out of the covetous, proud valley of misery, which is but anguish and pain, full of fear, vexation and horror !

24. And here we shall let you know, that you

may deeply consider it, what is the lamentable and miserable condition of the damned souls, and what they have to expect, and but briefly, seeing the following Question doth it at large.

25. Their expectation is like that of an imprisoned malefactor, who continually listeneth (when anything stirreth) when the executioner should come and execute judgment, and give him his reward : just so do they.

26. They have a false conscience, which gnaweth them ; their sins are set continually before them : they also see their works magically ; they see all their unrighteousness and vanities, their unmeasurable pride and haughtiness ; they see the oppression of the poor ; their scorning and suppression of them.

27. Their false confidence flieth from them, their hypocrisy was only a deceitful glass ; it reached not the Heart of God ; it standeth visibly before them in the magic, *viz.* in their will ; but when they search therein, they stir up the *turba* of the fire, which will always consume the glass, and then they are in fear and horror.

28. For they see and know that all must be tried at the last day, by the eternal fire of God's anger ; and they feel very well that their works will stay in the fire.

29. The devils also exceedingly tremble when they consider their fall, which rests in God's judgment what he will do ; of which the Holy Scripture

telleth us plainly enough, especially the Judge Christ himself.

30. Thus know, that the totally miserable condition of the damned is, that when they should trim their lamps to meet the bridegroom at his coming, they tremble, and smother all their works, which the *turba* nevertheless sets before their eyes.

31. But now those souls that are damned in a high degree are very presumptuously bold, they reject God, and curse him, and are his ¹worst enemies.

32. They hold their cause to be just, they oppose God with daring impudency, and think, Is there fire? so are we fire: Is there ²source? then we will climb up above God, and heaven, in the source of the fire; what care we for humility, we will have the strength and might of the fire, we will be above God, and do wonders by our power.

33. We have the root, God hath but the glance: let us be lords, God shall be servant; our ³mother is his life, we will overthrow his strong tower at once.

34. They have the mind of soldiers that scale forts and walls, and think the city is theirs, though indeed they lose their lives and never get it.

35. You must understand that hell is against heaven, and the inhabitants thereof against the inhabitants of heaven; and this in God is also a great wonder; all maketh for his glory.

THE TWENTY-THIRD QUESTION

Whether do the Souls of the Wicked, without difference (for so long a Time before the Day of Judgment), find any Mitigation, or refreshment?

1. **A** THING which goeth into an eternal entrance, is also in the eternal end: Who can put anything into his hand that is afar off, and not present where it is to be done? *He must give it only into his hand that is near to receive it; and that thing, which with its will is gone forth out of itself, can receive nothing within itself, because it desireth nothing within itself.

2. Thus it is with the wicked in this world; he is gone with his will out of himself into covetousness, pride and voluptuousness, into blasphemy, gluttony and drunkenness, whoredom and wantonness; his will is continually bent to despise the poor, and in scorn and disgrace to plague the righteous, and to tread him down by authority.

3. He hath corrupted judgment with lies and

* "He must give it only," etc., lit., "that only will be given him which is where he is" [in the same place].

bribes, and continually swallowed down unrighteousness, as a cow drinketh water; all that hath come from him hath been ¹bitter anger, which he esteemed to be his might and power; his will hath been mere wilfulness, he hath done what he listed; he hath danced after the devil's pipe, and hath wholly entered into covetousness; he hath accounted his money and goods his treasure, and his will hath continually entered into it.

4. He hath never retired into himself, and sought after love, much less humility; he hath looked upon the needy as his footstool, he hath oppressed them without measure; he hath counted it his art and wit, when he hath been able to circumvent the simple, and deprive him of his labour.

5. He hath supposed that he had found out the finest policy, who ²could contrive his business so sure that he might do what he listed; then he thought himself very cunning, and that he had great wisdom.

6. All this, yea, and much more, he hath conceived in his will, and therewith the image of the spirit of the soul hath been filled, and all this standeth in his figure; and whenever the body ³dieth, then the *turba* compriseth all this in the spirit.

7. And then if the spirit would now enter into itself, the *turba* goeth with it and seeketh the ground, viz. the root of the soul, and so the fire 'is but ⁴kindled by it.

8. And you must know, that the souls of the wicked have no mitigation, their best ease and joy is when they climb up in the will, in their ¹works which they did here, and continually desire to do them more still; it grieveth them that they did not afflict the honest more than they did; their will is just as it was here.

9. They are spirits of pride, like the devil, also of covetousness, and so they swallow down their abominations which they committed here; their joy is only to think how they will condemn God, and be their own lords; this is their recreation and refreshment, and no other.

10. For how should they receive any other refreshment? They dare not for shame lift up their eyes to God, nor dare they fly to the saints, whom they have here scorned; they are ashamed to do that, for their falsehood continually smiteth them on the face, and their malice and falsehood rise up from eternity to eternity.

11. When but the least thought of the last day cometh into their minds, then fear and horror stir in them; they had rather let that thought alone, and recreate themselves in haughtiness.

12. And this is also a wonder, and the greatest wonder of all, that an ²angel should become such a furious ³devil; and so the power of God's anger cometh to be manifested: for God hath manifested himself according to both ⁴eyes, in love and anger; and it is left free to man, he may go into which

¹ employment or office.

² Or an image of love.

³ Or mad, senseless image of anger and wrath.

⁴ the eye of love, and the eye of wrath.

them he will; God throweth none into wrath, the soul casteth itself into it.

Or jaws. 13. But you must know that the wrath hath set its ¹throat wide open, and draweth mightily, and desireth to devour all; for it is the covetousness and the pride insulting over humility.

14. And so also love and humility have opened their mouth, and draw with all their powers, and would draw man into love, into heaven.

15. Now into which of these the soul entereth, in that it remaineth and groweth, whether in love or in anger; in that tree it standeth, and there is no deliverance in eternity from thence; here in this life the soul stands in a balance in the angle, and may (though it hath been evil) be born again in love, but when the balance breaketh, then it is gone; it is afterwards in its own country, in its Principle.

16. Who shall break that which is eternal, where no breaker can be found? for it is its own maker: Whence then shall another *turba* come, when a thing is in the eternity where no limit is?

17. But that you may yet see that God willeth not evil, and maketh his will known unto you; he sendeth you prophets and teachers, and giveth them his spirit, that they may give you warning: Now if you refuse to obey, then you stay still willingly in the anger, which is your ²wages and kingdom.

18. God ³afflicteth you to break you off from

your own will, from your voluptuous, proud, and dissolute life: But if you go on, you shall hereafter surely taste the hellish dregs.

19. We teach you the cross, and the devil teacheth you pleasure: Now you may take which you will, and that you shall have, be it love or wrath.

20. We labour for you, but you condemn us; what should we do more for you? We are even your very slaves; if you will not accept us, be it at your peril, and get you gone with that which is your own, and we will take that which is ours, and so we are parted for ever.

21. We will still work in our day-labour, and do what is commanded us; at the harvest we shall appear before one another, and then you will know us, and do that to yourselves there which you have here done to us; we will not hide this from you, but speak what we see.

then your greeting and wish shall rest upon it ;
if not, your wish returneth to you again : and so it
is also here.

5. No good wish entereth into hell : But if the
wicked leave behind him much falsehood and
deceit, so that the hellish torment is wished to him
in the grave, such wishes come to the wicked soul,
those wishes come where they are ; for that soul
must swallow down its abominations which it
committed here, and that is its food which the
living send after it.

6. But it is altogether wrong, and doth not
become the children of God at all ; for thereby
they sow into hell, into the anger of God : they had
need beware, lest they also reap that which they
sow ; most certainly, if they do not recall themselves
and repent, it will fall out no otherwise.

7. Furthermore, we give you to understand,
according to our knowledge in the spirit (not
according to the weening and conceit of the out-
ward man, but according to our gift), that those
souls which, as it were, hang by a ¹ thread, and but
at last enter into repentance, and so lay hold of the
kingdom of heaven, as it were, by a thread, so that
doubting and faith are mixed, are in such a condi-
tion that a hearty prayer and wish redoundeth to
their profit, and pierceth into the poor captive soul,
into its ² source, if it be made with all earnestness.

8. For it is neither in hell, nor in heaven, but in
the gate, in the midst, in the source of the Principle

THE TWENTY-FOURTH QUESTION

*Whether do Men's Wishes profit them anything,
or sensibly ¹ avail them, or no ?*

1. **M**Y beloved Friend, look upon the rich man
and poor *Lazarus* ; so you shall find
that there is a great ² space between them and us,
so that those that would reach them with their
prayers and their will, cannot, neither can they
come to us ; there is a Principle between.

2. The prayer and wish of the righteous pene-
trateth into heaven, and not into hell : the Scrip-
ture also telleth you, out of hell there is no
³ redemption ; they lie in hell as dead bones, they
call, and no man heareth them, no praying availeth
them.

3. And though many men should pray for the
damned souls, yet their prayers remain in their
own Principle, and pass into heaven, and not into
hell ; there is no calling back again out of hell,
saith the Scripture.

4. You know what Christ said to his seventy
disciples, ⁴ *When ye enter into an house, greet the
house, and if the child of peace be in that house,*

where fire and light sever themselves, and is held by its *turba*, that always seeketh the ¹fire: But then this small twig which it hath ²conceived, viz. the weak faith, deeply demerseth itself, and earnestly reacheth after the mercy of God, and yieldeth itself patiently into the death of that sinking down; and so getteth out from the anguish, and sinketh down from the ³pain into the meekness of heaven.

9. And although many a soul is held a ⁴sufficient while, yet the anger cannot devour that small faith, but must at last let it go.

10. But I leave it to him, to try what this is, who wilfully persisteth in sin till his end, and then first desireth to be saved: and then the ⁵priest, forsooth, must save him: he shall find it by woeful experience.

11. We say that a man's hearty fervent prayer stands such a one in stead; for a zealous, earnest, faithful prayer hath power to break open the gates of the deep, it breaketh open a whole Principle, and seeketh; and if there be anything there that is capable of its will, that taketh hold of it, viz. the poor soul in its source of sin receiveth the earnest divine will of its loving brother, and so is strengthened; and in its brother's spirit and will is able to sink down out of the anguish, through death, and attain the kingdom of God.

12. But in its glorification he cannot help it; for that shineth forth out of its own essence and

will: The soul of a neighbour goeth no further than death with him (yet it is not the [neighbour's] soul, but the spirit and will of his soul that doth this), and there the anger parteth, and then it is released from the wrath; and then the spirit entereth again into its own soul.

13. In Popery, much juggling hath been invented about this, with ¹masses for souls, and that for ¹*Soele-Messen* money only: but this hath been a great cheat of the ¹soul's-meals. ²priests of *Babel*; for there is earnestness required ²*Ejaffien*. to strive with the anger of God, and overcome it.

14. Yet we confess, and acknowledge readily, that the Church of Christ hath great power to ransom such a soul, if with fervency and earnestness it doth it, as it was done in the primitive Church, when they had holy people, and holy ³priests, who performed their ministry in real ³*Priester*. earnestness.

15. They indeed effected somewhat, but not in such a way as the ⁴Pope boasteth of, saying, that ⁴*Pabst*. he hath the key, and that he can let out a soul with his ⁵blessing when he will, if a man will but ⁵Or pardon. give him money: This is a lie.

16. If he be holy, then he beareth the ⁶great ⁶*Mysterium* Mystery, and is a shepherd of Christ over his ⁶*magnum*. lambs: but then he must, with the congregation, in great earnestness, press into God in great humility, and come to the place of the poor soul, but not for money.

17. There is always covetousness in money,

¹ Or to devour it.
² Or comprehended.

³ Or source.

⁴ Or tedious while.

⁵ *Pfaff*.

and it never reacheth the earnest ¹ Principle; the prayer of the covetous goeth into his chest; we say, that all service which is done in the Church of Christ for money, belongeth to Antichrist in *Babel*, for ² their hearts depend upon it: It were better men gave them meat and drink, and necessities, but no money; and then they should not set their hearts so much upon it.

18. What can a spirit seek and find in the Mystery, when itself is not in the Mystery? O! there is a great deceit in that; when it is day, you will see that it is so: you are still in darkness in the Mystery, so egregiously hath *Babel* blinded you.

19. And therefore it is that you have regarded art and favour, and not the spirit of God. Are not notorious delusions come upon you? so that you believe lying spirits, who speak delusions in ³ hypocrisy; on these you depend, and stick to them, and commit hypocrisy with error: Observe well what the *Revelations* of *John* and *Daniel* telleth you; It is day; the reward will shortly follow.

20. You have teachers now, that wholly ⁴ suppress the spirit of the primitive Church; try them, and you shall find them to be the whore's wolves, which at first sprang up in the primitive Church when men slept; and these are they that will devour the whore themselves.

21. But try them, they are wolves sent from the ⁵ *turba*; they must do it; God permits it so to

come to pass, and will have it so, that he may sweep out one besom with another: yet they are besoms, and after the accomplishment of the ¹ wonders of the anger, they shall both be delivered ¹ Or working: to the ² *turba* together.

22. Let this spirit tell you this: it is your own prophet; he is born out of your ³ *turba*, upon the ³ dispute, or contention ⁴ crown: Awake, or else you must be devoured by ⁴ finishing of the sixth seal. one another.

23. For it is no stranger that consumeth you, but your own ⁵ *turba*, which is come to the limit. ⁵ Or sin, or malice. O! boast not so much as you do of a golden time; it is a time of wonders.

THE TWENTY-FIFTH QUESTION

What is the Hand of God, and the Bosom of Abraham?

1. **I**T hath been sufficiently explained already, that it is the essential omnipresence of God, but in its own Principle: as the rich man who was in hell could not obtain that *Abraham* should send *Lazarus* to him, with one drop of cold water to cool his tongue in those flames: *Abraham* said, there was a great gulf between them; that is, a whole Principle.

2. But the bosom of *Abraham* is to be understood thus: *Abraham* was the father of the faithful; and God gave him the promise that in his seed all people should be blessed; this was to be understood of the Messiah Christ, who would become man in the ¹faithful; and as he became man in *Abraham's* seed, so also he would be born anew in the children of the faithful, and bless them.

3. Now this is the holy Christian Church, born in Christ, and that is the bosom of *Abraham*, for we are all one body in Christ; and the promise was made to *Abraham*: He was the patriarch;

we are all born in the same promise; understand, in the new birth in Christ, and are in the same bosom which receiveth us.

4. And when by earnest repentance we enter into the promise of *Abraham*, then we go into the bosom of *Abraham*, viz. ¹into our promise, and ¹into the promise that Christ is born in us, in the bosom of faith; this is ^{is made to us by the Trinity.} the fulfilling [of the promise].

5. And thus, in humility, we are with *Lazarus* in the bosom of *Abraham*; for Christ is *Abraham*: Christ was promised to *Abraham*, and now he hath him, and we with him; and so we come into *Abraham's* bosom, and are his children in the promise, and Christ is the fulfilling of it; and we in the fulfilling are in the bosom of *Abraham*, and are the seed of *Abraham*, according to the spirit.

6. Here, O ye blind *Jews*, open your eyes: what was meant by *Abraham's* circumcision? Nothing else but that sin should be drowned in the blood and death of Christ, who shed his blood for the children of the faith of *Abraham*, and so [we] be regenerated in this blood, as in a heavenly tincture.

7. *Abraham* and his children drowned sin in their blood by faith in Christ, who should become man in their blood, and now it is fulfilled; and therefore God hath set the seal of faith ²in the substance; and now we are and should be re- ²That is, in the e-ssence, or in the water. generated in the true blood of Christ.

8. The blood of Christ taketh away the *turba* wholly from us; and so we (*viz.* the new man out

of the old *Adam*) ¹stand up in Christ's blood, and bear Christ's image, Christ's flesh and blood in us, in our image, if we are children of *Abraham*, and not *Ishmaels*.

9. For to *Isaac* belongeth the goods of the image of the body of Christ; the circumcision is *Ishmael's*, for he is conversant about works; but the goods are *Isaac's*: yet *Ishmael* shall dwell in *Isaac's* tents at last; for *Japhet* shall dwell in the tents of *Shem*, but the kingdom belongeth to *Shem*.

10. We have the goods of *Isaac*, not by the merit of works, but from grace, from the love of God: we cannot attain them by works, but in faith, in the will, in the deed, and in entering [into the promised inheritance].

11. He that entereth into a ²dominion that is not his own by right of nature, he entereth into it by the favour of the donor: Why is a servant in the house angry that his lord is so bountiful to give a stranger the dominion?

12. We were strangers, and the work is in his house; but the Lord hath given us the promise in paradise, that he would again freely, out of grace, give us his kingdom: He rejected *Cain's* offering, but he gave the kingdom of grace to *Abel*; for *Abel* sought it in the *spirit*, and *Cain* in the *work*.

13. Thus understand that God's kingdom is magical; for the earnest will attaineth it, and not the will in the ³essence; for that will remaineth in the essence; but he that is at liberty, he findeth

eternity and the kingdom of grace therein, and the promise also, together with the essence; and so the work dwelleth in the will, and is the will's household servant.

14. Thus you understand, if you have your sight, all the Old Testament; this is the only ground, though comprised but in brief; if we write upon *Moses*, you shall find it wholly there; and thus we have shewn you the true ground of the bosom of *Abraham*, and of the true Christian religion.

15. He that teacheth otherwise is of *Babel*; beware of him, he hath not Christ's spirit, but he is *Ishmael*, and seeketh but in his own conceit.

16. O! thou dear *Christendom*, do but open thine eyes, or else it will no more shine so clearly to thee; go yet to *Lazarus* in the bosom of *Abraham*.

and so you are the cause that this hand findeth and attaineth them.

3. For this hand knew nothing of the Mystery ; it sought only for the faith of *Abraham*, but the understanding of *Abraham* was also given unto it, which you have caused by your seeking.

4. Now see that you also obtain the spirit of *Abraham*, which hath written in the knowledge of this hand, we will impart it to you as a brother ; for we are not your lord in the Mystery, but your servant.

5. Apprehend us aright ; we are *Lazarus*, and you may be accounted *Abraham*, in comparison of us ; you have laboured much more than we, but we are fallen into your harvest ; not of merit, but by the grace of the Giver, that no tongue might boast in the sight of God, and say, This hath my understanding done.

6. You propound a deep Question ; ¹ I understand it not : for if I should understand it, then I should dwell in the *separated soul, and must have the very same spirit and knowledge of that soul.

¹ Viz. in his own reason, or in the old Adam.

7. But now seeing we are one body in Christ, we have all of us Christ's spirit ; therefore in Christ we all see out of one spirit, and have one knowledge ; for he is become man in us, and all holy souls are our fellow members ; all begotten

* "separated soul," lit., "departed soul." The same applies to pars. 10, 16, 25, etc.

THE TWENTY-SIXTH QUESTION

Whether do the Souls of the Dead take care for Men, Children, Friends, and Goods? And whether do they know, see, approve, or disapprove their Purposes and Undertakings?

1. **M**Y beloved Friend, this Question is beyond the reach of all human reason, and knowledge according to outward reason ; but seeing we are *Abraham's* children, we have also *Abraham's* spirit in Christ ; and as *Abraham* looked back upon the promise in paradise, and then also forward to the fulfilling of the promise, so that he saw in the whole body of Christ what was yet to be brought to pass in the ¹middle, ²and saw *Christ afar off* ; so also we.

2. Now seeing you so vehemently long after the great Mysteries, and seek them with so earnest a desire, giving God the glory, accounting yourself unworthy in your high art, and so humble yourself before God ; therefore God giveth you them, though by so mean and poor an instrument, who esteemeth himself much more unworthy of them, but yet would not willingly strive against his will ;

out of one: and we all have one will in Christ, in the true bosom of *Abraham*.

8. And now we have obtained strength to reveal to you this hidden thing in Christ; for our soul seeth in their souls; * not as if they came to us, but we go to them; for they are in perfection, and we but ¹in part.

in part, or in
perfection.

9. And now we are able to answer you, not from the reason of the outward world, but from the image in Christ, and from his and our spirit.

10. You ask, whether the separated souls take care of human matters, and approve, or disapprove them? Now this you must understand to be in three different manners, concerning three several sorts of souls.

11. First, those souls which have not yet attained heaven, and so stick in the source, in the Principle, in the birth, they have yet the human essence, with the works in them; they diligently search out the cause of their ²retention.

stay in
cordi-

12. And therefore many of them come again with the astral spirit, and wander up and down in their houses and places of abode, and appear in a human shape, and desire this and that, and often take care about their wills or testaments, and think to procure the blessing of the saints, that they

* "not as if they came to us," etc. (*nicht also dass sie zu uns dringen, sondern wir dringen zu ihnen*), "not that they penetrate [force their way] to us; but we penetrate [force our way] unto them."

may rest; and if their earthly affairs still stick in them, they take care many times also about their children and friends.

13. This condition of theirs continueth so long till they fall into their rest, and till their astral spirit be consumed; then all such doings, cares and perplexities are at an end, and they also have no more knowledge thereof, but that they see them merely in the wonders, in the *magia*.

14. But they touch not the *turba*, neither seek what is in this world: for they being once passed through death from the *turba*, they desire such things no more; they also take no further care, for care stirreth up the *turba*, and then the will of the soul should be forced to enter with its spirit into earthly things; but it had rather let such things alone, because it hardly got rid of them before: It will no more entertain the earthly will.

15. This is an answer concerning this first sort; and we tell you plainly, and in truth, that this sort, after they are once received into grace, take no more care * purposely about human earthly ¹matters, but they behold the heavenly matters ¹Or affairs, which are brought to them by the spirit of man, and rejoice in them; but there is somewhat still behind, which is this.

16. A living man hath such power that he is able with his spirit to go into heaven to the

* "purposely" (*aus eigenem Fürsatze*), "of their own purpose."

separated souls, and stir them up about some question by a hearty desire; but it must be earnest, it must be faith that can break open a Principle.

17. And this we see in *Samuel*, the prophet, whom the ¹ King of *Israel* raised up, that he might make his will known to him: though some look upon it otherwise; of whom we may well say that they are blind and void of knowledge, for they speak but their own scholastic conceits, and form opinions about that they have no knowledge of in the spirit, and that is *Babel*.

18. Now secondly, the other sort, which sink into death without a ² body, they are wholly in one and the same place of the Principle in which the first sort are, which did afterwards sink down in themselves: All these take no evil affairs upon them, wherein the *turba* sticketh.

19. But when the honest souls which are alive send them their works, with their spirit and will, * they rejoice in them, and are so friendly and ready that they appear to men magically in sleep, and shew them good ways, and many times reveal arts which lie in ³ secret, viz. in the abyss of the soul.

20. For seeing the earthly spirit thrusteth its Mystery before the soul, and keepeth the soul captive in that Mystery, therefore the spirit of the soul cannot always attain the deepest 'secret; but

* "they . . . are so friendly and ready" (*kühn*), lit., "they make bold." St Martin renders this, *elles sont même assez entreprenantes*.

after the departure of the body the soul is naked, and especially if it be without a new body; then it beholdeth itself, and also its wonders: and it can very well shew one that is living, somewhat in the sleeping *magia*, if he be honest and hath not stirred up the *turba*; for dreams are wholly magical, and the soul without a body is in the *magia* of God.

21. Thus know that no soul separated from the body entereth into any wicked matter, unless it be a damned soul, which indeed entereth in magically, and hath its joy therein, and teacheth great masterpieces of wickedness in dreams, for it is a servant of the devil.

22. And whatsoever a wicked man desireth, that the devil readily helpeth him to; for he can do it better by the soul of a man than of himself, for he is too crude, and ¹ terrifieth the *magia*, so that the elementary spirit is astonished, and ² awakeneth the body.

¹ makes horror in the *magia*.
² Or raiseth up.

23. Also you must know this, that all is done magically in the will, without ³ awakening of the ³ stirring up. source: no soul stirreth up its essences of its own accord to please man; unless a man awaken and disturb them himself.

24. There are many pieces of wickedness in necromancy, which can many times vex and torment the spirits of men; but they do so to no soul that is clothed with Christ's essentiality, for that soul is free.

25. The third sort of separated souls are those

which are in *Abraham's* bosom in Christ, having the heavenly essentiality; none can stir them, except they will themselves, as when they bear a favour to a soul that is like themselves; they take no earthly thing upon them, unless it maketh for the glory of God, and then they are *restless to reveal something in a magical manner.

26. But they let no *turba* into them; neither do they intercede with God for us; but whatsoever cometh to them, they rejoice in it, with the angels: Luke xv. 7, ¹for the angels rejoice at a sinner that repenteth; then much more the souls.

27. Why should they pray to God for us? It lieth not in their prayer, but in man's entering into God; when he strongly turneth his will to God, then God's spirit helpeth him, without ²their prayers.

28. For his arms are stretched forth day and night to help man; what need is there then of their prayers? It is the will of God that man should come to him.

29. Shall then a ³soul be so presumptuous as to make God so severe a judge, as not to be willing to receive a returning sinner? Surely no true knowledge of God were in this: But when they see the soul press in with its spirit to God, it is great joy to them that God's kingdom is enlarged.

30. The heavenly soul hath God's will: what

* "restless to reveal" (*unverdrossen zu offenbaren*), "inde-fatigable in revealing."

God willeth, that it willeth also; but it is God's spirit itself that will help the converted sinner.

31. The souls see well how God's spirit penetrateth into the soul, if the will of the soul doth but give way to it: there is no need of the prayers of any ¹angel, they all wish that God's kingdom ¹Or blessed soul. may come into us, and God's will be done; but in the dominion they give God the glory.

32. That men in popery have invocated great saints that are dead, and that they also have appeared to men, and wrought ²wonders, we ²Or miracles. acknowledge it, and it is true; though perhaps now it be taught to the contrary, yet there is not any true apprehension among them: It hath another **A. B. C.** which neither of the two parties understandeth.

33. The faith of one receiveth the faith of another; the faith of the living laid hold of the faith of the saints departed, and the ³faith hath ³Viz. the will that is strong. wrought wonders.

34. Yea, it is so powerful that it can remove mountains! Shall then the pure faith of the saints in the faith of the living be able to do nothing? Indeed it could even ⁴destroy the whole world, if ⁴Or break in pieces. God would suffer it.

35. As he hath permitted it to work so far sometimes that the heathen have been converted by such means, when they have seen such wonders wrought at the ⁵death of the saints.

36. Should not a soul in heaven be willing to ⁵Or departure, or burial.

put forth its faith for the glory of God, and the working of wonders for him? This is done by the Holy Ghost, who hath wrought the wonders by the faith of both parties; and they are only the wonders of God, and of his children.

37. But this is wholly thrown to the ground; and now there is so learned a school that it condemneth all God's ¹wonders: but it is *Babel*, and not the spirit of God: it is envious pride; they stand up and cry, Come ye all to me; here is Christ, here is the Gospel: Indeed there is pride, covetousness, ambition, and self-seeking and vainglory, an exaltation of proud *Babel*.

38. It is even the old Antichrist, and they are young twigs sprung out of the old tree; and they have stirred up the *turba* with their strong wrathful sap; which *turba* shall root up the whole tree, for God hath cursed it: it is wholly evil, and worm-eaten; it must fall.

39. For it is a young tree grown out of the root, out of the old root, which shall * discover what the old tree hath been in its wonders.

40. Yet we would not despise any, but only speak of our wonders, and say that the servant shall enter into the house, and be free; for the time is at hand that he should eat with the son, and be merry and rejoice with him.

41. Thus we answer this your Question sum-

* "discover" (*verklären*), "transfigure" or "glorify." In this particular case the meaning is "reveal," or "shew forth."

marily, that indeed the holy souls do certainly know of our holy works, and approve of them; but they do not at all regard false works; for they dwell in another Principle, into which no evil work can come, neither do they look upon, or regard it; they do not inquire after that which belongeth to the devil, they know nothing but that which reacheth to their Principle.

42. Children, parents, friends, and strangers are all alike to them; for in heaven we are all brethren: They take no greater care of parents or children than they do of others, unless they serve God; and then their service of God is acceptable and joyful to them, but they enter not into their ¹*turba*.

43. For after the last day honest parents shall know nothing of their children which are in hell; therefore it is sufficiently and plainly known to us, that they now also take no care about wicked matters.

¹ The evil which they do, or suffer justly.

world, so far as hath been opened to them in the Mystery.

3. A soul that is without the divine body, doth not willingly enter into the Mystery for art; it stands still in its rest; it feareth the *turba*; it giveth God the glory.

4. But those souls that are highly enlightened, who have heavenly essentiality in their spirit, they have the skill and knowledge of heavenly things, and of whatsoever lieth hidden in the Mystery; especially those who have been conversant with the Mystery in this life: * the other search not into the Mystery.

5. For every one continueth in his ¹ calling, in ¹ Or employ that which he delighted in here; although there be no such working, yet they have their joy in it; for in heaven there is a humble, simple children's life.

6. Why then should they search after art, when the whole Mystery of God standeth open? God filleth all in all; there is only a mere wonder, they all live in wonders, and are all of them the art of God; they have great knowledge, but in a paradisaical, simple children's life.

* "the other search not," or "the other do not try to fathom."

THE TWENTY-SEVENTH QUESTION

¹ Or in death. *Whether do the Souls ¹ departed know and understand this or that Business and Art whereof, while they were in the Body, they had sufficient Skill?*

1. **T**HIS is as in the following Question: All their works appear to them in their will, after a magical manner: they see them, but the figure of them shall then first be given them at the day of restoration, so that they shall be able rightly to behold their works; for they must first be tried by the fire, and whatsoever is false * must remain uncleanness, with its ² *turba* in the fire, according to the words ³ Christ.

2. But it is strange that men should ask whether they know arts or no. Without question they know all arts, how deeply soever they are grounded, but they dare not 'awaken them that they should appear in their spirit; for arts are born in the centre of nature, out of those essences wherein the wonders lie, which they sought in this

* "must remain with its *turba*," etc., lit., "the *turba* thereof must remain in the fire."

THE TWENTY-EIGHTH QUESTION

Whether hath the Soul any more Knowledge of Divine, Angelical, Earthly, and Devilish Things? And whether can it get more certain Experience and Knowledge of them, than it had in the Body?

1. CONCERNING divine and angelical knowledge, certainly it hath much more of that, for it is in the Principle of God; the son seeth very well what the father doth in his house, and so likewise the soul seeth what is in heaven.

2. Their knowledge is different; for the highest knowledge is in the Majesty; and therefore most souls must wait till the last day, when they shall receive their new body.

3. But the highly enlightened souls, which are in the divine body and power, they have superabundant understanding and knowledge of God, and of the angels; for they continue in the wonders of God, * till their own wonders shall be presented also to them.

* "till their own wonders," etc., lit., "till they display (*darstellen*) also their own wonders."

4. The souls that are without a body are in heaven, in God, as it were magically; they awaken no wonders, but are under God's altar, and expect the wonders at ¹ the day of appearing.

5. They take no care about devilish matters; it ¹ 2 Tim. iv. 1. ^{Tit. ii. 13.} ^{1 Pet. i. 7.} belongeth to the angels to strive with the devils, and to defend man; no ² soul imagineth into hell, ² holy soul. it is enmity to it.

4. The first body which God created, and Christ redeemed with his blood, that will bring the wonders with it, and enter again into paradise, and be clothed with the Majesty of God, and then ¹*the* ¹Rev. *xxi* *tabernacle of God is with men.*

THE TWENTY-NINTH QUESTION

What is the Soul's Rest, ¹Awakening, and ²Glorification?

¹ Or Resurrection.
² Clarification, or Transfiguration.

1. **T**HIS is already sufficiently explained. Their rest is without essence in the stillness, where they are in God's hand, and no ³source toucheth them; they have no feeling of any source, but they are as one that lieth in a sweet sleep and resteth very quietly.

³ pain or *turba*.

2. Their glorification, during this time, is when they consider of the joy to come; then the ⁴spirit entereth into the Majesty of God, and receiveth joy and ⁵* clarity; and so all this time they ⁶trim their lamps, that they may the more ⁷readily receive their bridegroom in their new bodies.

⁴ Viz. the spirit of the soul.

⁵ glorious illustration.

⁶ Matt. xxv.

⁷ cheerfully.

3. There is a very sweet, magical, paradisaical joy in them, but paradise is not yet fully ⁸manifested in them with total perfection, for that belongeth to the new body, [which shall rise] out of the earth.

⁸ stirring, or working.

* "clarity" (*Klarheit*), or "purity," in the sense of transparency.

two persons; and two persons say, not I, but we, and speaketh of two, as a lord who speaketh of his person, and of his ¹ dominion.

4. Thus also the children and servants of God ought not to say, *the knowledge is mine, the understanding is mine*, but give God the glory: and in their manifestation of the wonders of God, should speak of two, viz. of the Giver and of the receiver.

5. Neither should so any understand this our manner of writing, as if the hand did glory or boast itself of its human authority and worthiness; though indeed we are worthy in Christ: but as to the outward man we will have no honour or renown, for the renown is God's.

6. We are children of the Father, and must do as he will have us, and *not* ² *bury the talent which he giveth us in the earth, for the Father will require it with increase; and if there be no increase of it, he taketh away that which he hath given, and giveth it to him who hath gained much*: which would be a very lamentable taking away from me; for me to know and enjoy God, and then to lose him again, it were much better for me to lose the whole world and the outward life, than God and the kingdom of heaven.

7. Neither is it a light matter to be disobedient to God: see what befel *Corah, Dathan, and Abiram* about *Moses*: we say the same shall come upon the disobedient and scorners.

8. Indeed the scorner seeth not his punishment

THE THIRTIETH QUESTION

What is the Difference between the Resurrection of the Flesh and of the Soul, both of the Living and of the Dead?

1. CHRIST saith concerning this, that there shall be a great difference; therefore we direct you to the Scripture, for it shall come to pass just according to the Holy Scripture.

2. Seeing that human reason cannot search or find it out, how should I answer you more than the Scripture speaketh of? Yet *seeing you so earnestly desire and long to know these things, you even become the finder in your seeking, and I am but the instrument.

3. And although it be given and opened to me, yet it is not a thing that †consisteth in my understanding or knowledge; but the knowledge standeth in the spirit of Christ; according to which this hand calleth itself *twofold*, for it speaketh from

* "seeing you so earnestly desire," etc., lit., "since you groan for these things and earnestly desire to know them."

† "consisteth in my understanding," etc., lit., "belongeth to my understanding, or is from my own knowledge, but the knowledge is [stands] in the spirit of Christ."

¹ *Viz.* his perturbation, malice, and wickedness make a figure of it.
² Or sin.
 instantly, but * his ¹ *turba* taketh it in; if he hath in derision been a scorner and reviler, and now would fain be delivered from his ² *turba*, then he must bewail it in bitter lamentation and sorrow in the sight of God, or else he will carry his scorn with him into the fire of anger, and then it will gnaw him for ever: we would have this spoken for a warning.

9. For we shall here describe a very earnest matter; ³ *be not deceived, God is not mocked*: the wrathful anger is in his power; he hath heaven and hell in his power; the Last Judgment is an ⁴ earnest work.

10. And because we are to set down the resurrection of the dead, we must write the manner of it, what it is, and by what power this world shall ⁵ perish, and the dead arise; it will be earnest, account it no jesting matter; we shall speak of the very ground of it.

11. Do not think it is a fable, it proceedeth from the ⁶ *turba* ⁷ upon the crown; the *turba* of your own ⁸ spirit declareth this unto you; for the end hath found the beginning: thus the ⁹ essences of the whole world are brought to ¹⁰ light in the middle; and thence your prophet ariseth, *viz.* from the ¹¹ wonders which you have wrought, and he speaketh of the destruction.

12. For the spirit of the *turba* shall not govern,

* "his *turba* taketh it in," or "contains it," "absorbs it" (*einfassen*). St Martin renders it, *sa turba s'imprègne*.

but the spirit of Christ: he hath overcome death, and taken the *turba* captive: ¹ *He leadeth captivity* ¹ Eph. iv. 8. *captive* as a conqueror.

13. But the *turba* will execute ² judgment; for ² Or justice. it is God's servant in the anger; not his master, but his servant; therefore that thunder which shall make the earth tremble will proceed out of the mouth of God; which shall set the elements and firmament on fire.

14. The Last Judgment belongeth to the Judge Christ and the Holy Ghost; for here the centre of the eternal spirit will stir up itself, having also divided itself into three Principles, whereof one is the spirit of anger, and the other the divine spirit of love, and the third is the air spirit of the outward world.

15. The last ³ moving belongeth to him, who, ³ Or manifestation. according to the Deity, is in the mouth of Christ; but according to the wrath he is in the hellish ⁴ source ⁴ Or property. of anguish; and according to the ⁵ wonders he is in ⁵ Or works. the spirit of this world.

16. And as he was the ⁶ work-master of all ⁶ artificer, or framer of all things. essences, so also it is he that shall give every-thing * its own mansion, and gather everything into its granary.

17. For he hath many helpers, *viz.* the angels; they shall sever and † part all asunder; and then

* "its own mansion," lit., "its eternal abode."

† "part all asunder" (*entsondern*), to separate according to its kind, or distinguish, discriminate.

¹ with the Word of the Lord.

the Father, ¹*cum Verbo Domini*, pronounceth the sentence by the mouth of Christ, and then the world beginneth to burn, and everything entereth into its own granary and reservatory.

² Or power.

18. For the reservatories will be divers, not only two, *viz.* the two Principles, yet in two Principles, but with much difference, everything according to its ²virtue.

³ his works which he wrought here.

19. For every work standeth in its magical Principle, wherein it is contained, as a several *distinct* wonder, both in heaven and hell, everything according to its spirit; as it hath been good or evil, so will its form appear; and so also will its virtue be, like the flowers of the field in their varieties: And in this manner also shall the glorification and joy of man be, all according to ³the essence which he brought forth here.

20. But we understand here the essence of faith, which is the virtue in the essence of love, and not of the outward work; for all shall be represented in the figure, in the wonders, and that both as to the beginning and circumstances.

21. When the last day shall dawn, then the Deity manifesteth itself once more, and that is the third time, in all forms, in love and anger; and then all things together at once shall be plainly manifested, and visibly set forth in the sight of all creatures, in the manner following.

22. The beginning of the creation in the Word

Fiat hath enclosed this world in itself as a model, and ¹founded the limit wherein now the ¹Or appointed. wonders are contained, which should be manifested in the middle, *in the time, and brought to essence, which were foreseen from eternity in the wisdom, in the *magia* of God, and will be all in the essence then, and then the ²limit is nigh at ²end, conclusion, or consummation of all things. hand, and there will be no time of seeking more, for then all is finished; whatsoever God had in his eternal counsel, he hath conceived and manifested in time.

23. Now here is the end of time, for then the beginning hath found the end, and the end is then the beginning, and passeth again into that which it was from eternity.

24. But the ³middle, with the ⁴wonders which ³*Viz.* the world and every creature. were manifested in the time, continueth for evermore in the beginning and in the end, as an eternal ⁴*Viz.* all that hath been done in the world from the beginning to the end. middle, with its wonders, *viz.* with the angels and men, and their essences; as also the figures of all creatures, and all whatsoever hath been essential at any time; the earth with its metals and stones, and all material substances, as trees and herbs, all these stand in the figure, in the middle, and in the wonders, but quite void of such essences and life [as they have here].

25. For no beast cometh again, but its figure continueth in the *magia*, for it arose out of the

* "in time" (*in einer Zeit*), in a time.

eternal glass; so that now, when the outward earthly glass breaketh, it must remain in the eternal as a wonder, to God's honour and glory for evermore.

26. And these essences belong all to paradise; for they shall be the holy paradise, wherein the heavenly essences shall bear essential, palpable fruit.

27. And as here in this life we account the fruits of the earth, proceeding from its essence, as ¹dead things without ²understanding, so also the bestial and earthly image of this world shall appear as a dead essence, and so shall the essence of all creatures; they shall remain as a shadow.

28. But paradise hath and beareth fruit from the virtue of eternal life, that is, from God's ³essences: Now all that which for the most part is hidden from us here, that is enclosed in the Word *Fiat*, in the beginning and end, and it lieth therein as a great Mystery.

29. But now the spirit of the first creation will move all the three Principles; yet, before that be brought to pass, the Word of God ⁴conceiveth itself with this spirit, like an elevation or manifestation of the Deity.

30. For the spirit stirreth the *turba* of all essences in all the three Principles; and then in one hour all will stand manifested, whatever is in heaven, hell, or in this world.

31. For the *turba* stirreth up ^{*}all essences and all creatures, and all whatsoever is in heaven and hell will be made visible, and every one shall see the works of his own heart, be they good or evil.

32. In this hour also the Judge Christ will appear upon the bow of the Ternary, as upon a rainbow; according to the Principle of this world it is a natural rainbow, but according to the Principle of God it is the Ternary, the cross with a twofold rainbow, having one part turned into the internal Principle, that is, in the abyss of the anger; and there he sitteth upon the anger of God: This the devils, and all wicked men, shall see.

33. For this bow is included in all the three Principles, and this Judge Christ sitteth upon an in the omnipotency of eternity, above all that ¹is ¹Or ever had a being.

34. Then the miserable horror of all devils, and wicked men, will arise, and they will howl, lament, yell, and cry, ²and say unto the wise virgins, give ²Matt. xxv. 8. us some of your ³oil. O! comfort us we entreat ³oil of joy and gladness. Isa. lxi. 3. Heb. i. 9. you; we beseech you teach us what we shall do; give us some of your holiness, that we may be able to stand before the angry countenance of God; for the eye of hell standeth wide open; whither shall we fly from this anger?

35. And the wise virgins, viz. the children of God, will say, ⁴away to ⁵your merchants, and buy ⁴Matt. xxv. 9. ⁵those that sell.

^{*} "all essences and all creatures" (*alle Wesen aller Creaturen*), "all the essences of all creatures."

oil for yourselves, lest there be not enough for us and you; we have but enough for ourselves: away to your hypocrites and deceivers, who have tickled your ears with ¹flattering dissimulation for your money; there buy for yourselves. What, have you need of us now? Have not we been your fools? Away now with the flourishing show of your deceit and hypocrisy, we will not make ourselves partakers with you, lest we suffer what will come upon you.

36. They shall then stand in great horror and trembling, yelling, and crying to the Judge Christ; but his wrathful eye, ²with their *turba*, entereth into the very heart, piercing through spirit and flesh, through marrow and bones; * for the soul in the *turba*, by the moving of God, is stirred up already beforehand in the fierce wrath.

37. And then they will fall to the ground for very anguish, and some of them will bite or gnaw their blasphemous tongues; and the proud will say, ³*O ye mountains, Fall on us, and ye hills, Cover us from the eye of this wrathfulness: they will creep into the caves and clefts of the rocks, and endeavour to bury themselves in the mountains:* they would willingly kill themselves, but there is no death more; they will endeavour to deprive themselves of life with weapons, yet there is no dying, but wrath and anger left.

38. In this horror, all the buildings in the world

* "for the soul," etc., lit., "for, by the moving of God, the soul in the *turba* is already stirred up."

will fall down; for the earth will tremble, as if it were shaken with thunder; and the horror will be in all living things, in everything according to its ¹source; a beast hath no such source as the soul ¹property or condition. hath, only it is afraid of the *turba*.

39. And in this *elevation and commotion all waters will rise above the height of all mountains, so that there will be no ²breathing upon the earth; ²Or respiration. they will rise so high, that they will be as it were consumed: All things will be so comprehended in the anger, in the *turba*, that there will be nothing but mere anguish in the elements.

40. All high mountains and rocks will crumble and fall down; the ³stars will fall to the earth with ³That is, these properties which are in the time. their strong influence and virtue: All this will be brought to pass in several days; for, as the world ⁴was created, so it shall have its end; for the ⁴long- ⁴magic desire, as ver. 41, following, ing of the earth in its anguish will draw the stars ⁵seeking, or earnest desire. to it, as it hath always done ⁵in this time; so that ⁵Or all times while. the earthly body hath drawn the ⁶seeking of the ⁶desire, or longing. stars to it.

41. For the stars are a magical [†]seeking, which hath awakened life; therefore, now, when the earth is awakened in the great *turba*, it will then become so thirsty and hungry that it will draw down the stars to it, there will be such an anguish upon the earth.

42. But the children of God shall lift up their

* "elevation" (*Erheben*), "upheaval."

† "seeking" (*Sucht*), "attraction."

¹ seeming holiness and purity.

² Or by.

³ Luke xxiii. 30.
⁴ Isa. ii. 19.
⁵ Hos. x. 8.
⁶ Rev. vi. 15, 16.

¹ Luke xxi. 28. eyes and hands to Christ, and rejoice that ¹ the day of their deliverance is at hand; for the anguish doth not touch them.

43. And in those days (but how many are appointed for it, are only known to God; for in six days the world and all its hosts were created; but this is now hidden from us) the water will return again to its own place, and fill all the deeps more / than before.

44. For now death cometh with it; and in that hour all creatures, except man, shall die: and all men that have crept into the rocks and mountains shall come forth, but with anguish of their conscience; * though now the *turba* hath permitted that the horror standeth in death, for the falling of the water doth captivate the *turba*.

45. And then the voice of the Holy Ternary will open itself according to all the three Principles, and say by the mouth of Christ the Judge: *Arise, ye dead, and come to judgment.*

46. This voice is the original eternal spirit, which upholdeth every life, and which also hath always ruled in all the three Principles; for it is that spirit whence the life of every thing hath existed, and in which it standeth to eternity: It hath been the life and motion of all things, in which

* "though now the *turba*," etc., lit., "though now the *turba* hath given way [subsided or abated], so that the horror standeth [disappeareth] in death; for the falling of the water seizes upon the *turba*."

the beginning, and also the end of every life hath stood, and the eternity; for it is from eternity, and the Creator of all things.

47. It hath two eternal beginnings, viz. one in the fire, and one in the light; and the third beginning hath been a ¹ glass of the eternal, viz. ¹ When the spirit of this world; it hath been as a wonder in this world, and the wonders have been made manifest by it, and that it is which possesseth the Last Judgment, its motion is the last.

48. For in the creation it moved the Father; and in the incarnation of the Word, the Son, and now the last moving, and the Judgment, is its own; * it will reduce everything to its eternal abode, and this is done by the voice of the word proceeding from the mouth of Christ.

49. For the spirit goeth forth in two Principles in God; that is, in the anger or fire, it goeth forth as the earnest wrath of the fire-life; in the light of the love it goeth forth as a flame of the divine Majesty; and in the spirit of this world, it goeth forth as a wonder of life; and all this is undeniable.

50. And if perhaps some person would arrogate such exceeding high learning to himself, as to deny it, to him we offer to demonstrate it in everything, we will except nothing in this world; everything will afford an evident testimony of it, let him come

* "it will reduce everything," etc., lit., "it will lead home (*heimführen*) everything."

to us when he will : he ought not to forbear, and say we are mad ; for if these words will not satisfy him, we will so evidence it to him, that he himself shall find and see who himself is : and though the devil himself should burst for very anger, yet we would set it down plainly before his eyes.

51. Now seeing this spirit hath the word *Fiat*, viz. God's word, and the centre of nature, whence it hath its eternal original ; and as the spirit of the centre hath a twofold effluence, the first being in the fire in the essences of the original of life, in the ground of the original of the soul ; and the second ^{Or property.} in the light of the fire, which is the second ¹ source, which buddeth afresh through death, and is called the kingdom of God ; where also in the light it is a flame of love, and in the fire it is a flame of anger.

52. So it will break open the gates of death, for it shall raise the dead : and it hath the word *Fiat* in it, and this *Fiat* is both in the soul, and in the body also ; and though the body hath been long corrupted, yet the *turba* remaineth still in the *Fiat* with the wonders of the body.

53. And now the four elements must restore to the *Fiat* that essence which they have swallowed up ; for ² the Word of the Lord is in it, but in its own Principle : Everything must ³ restore that which it hath received, viz. the earth the body, viz. the ⁴ *Phur* ; and the water also its essence, that is, ⁵ *Sul* ; the air the sound and voice of

Verbum
animi.
give, or
hold up.
the sub-
stance, or
mass.
the light.

the words ; and the fire the essences of the soul ; for all things must be judged.

54. All the words which the mouth hath spoken, which the air hath received into it, and ¹ hath ¹ which air. served for the making of the words, these the air shall again ² bring forth ; for it is the glass of the ² Or represent. eternal spirit, the spirit seeth them in the glass.

55. And so man shall be ^{*} judged according to his heart, mind and thoughts, for the *turba* is in all malice or wickedness which is contrary to love ; here will be no making of excuse, for every one will accuse himself, his own *turba* will accuse him.

56. And thus you must understand the spirit, which is all in all, will raise up every life which hath been immortal, and by the *Fiat* give it to the body ; for the *Fiat* draweth the body to the soul, with all its deeds and wonders ; all that it hath done in this life by word or deed ; all that hath reached the ³ abyss of the soul ³ most inward and deepest ground. must come forth.

57. For in the still eternity there shall be no *turba* more ; and therefore every essence shall be ⁴ refined by the fire, and the ⁵ *turba* shall remain ⁴ tried, washed, cleansed, or purged. in the fire, and all whatever is evil and capable of the *turba* (unless it was washed away in the water ⁵ sin and wickedness. of life, by the conversion of the soul here in this life), must remain in the fire.

58. Now ⁶ if any man hath sown in the fire, he ⁶ 1 Cor. iii. shall suffer loss, as the Scripture telleth us, that ¹⁵.

* "judged" (*geprüft und gerichtet*), "examined and judged."

the works of the wicked *shall remain in the fire, and he shall suffer loss.*

59. But you must understand us aright; the body which hath been here upon earth, that evil corruptible body which hath devoured the noble and excellent image of paradise, shall come, and stand forth with its precious image in it; it must give an account of the image of God.

60. Now blessed are they that have Christ's spirit, they have their first image in the word *Fiat*, which must restore it again to the soul, and that in the Adamical body.

61. But they that have not Christ's spirit, shall stand forth in the evil body; but their soul will have lost their true image, and they shall have such an image in the spirit of the soul, as their wills have been here: as their daily lust hath been, so shall their image be.

62. And in that hour also the wrathful *Fiat* of the darkness shall bring forth the devils, who shall then receive their wages and habitation: at the hearing of which they tremble.

63. Thus all the dead, both good and evil, will arise, every one in his ¹ twofold body, and will have the soul with the spirit in the body.

64. One will have the outward earthly ² life, and therein a bestial image in the spirit of the soul; and in the inward image he will have the essentiality of the wrathful anger.

65. Another will have the outward body, and

Christ's image therein, and the divine spirit of love will shine in the spirit of his soul; which the word *Fiat* clotheth again with the true and pure Adamical image.

66. For the pure image hath been hidden in God, in the Word which became man: and now when the soul cometh to the limit it obtaineth that again, and also the fair and excellent ¹ virgin of the wisdom of God.

67. For the noble image was destroyed in *Adam* when the woman was taken out of him, so that he retained only the tincture of the fire, and the woman had the tincture of the spirit; but ² now both return to them wholly again.

68. For the woman shall receive the tincture of the fire, in the divine fire, so that she shall be as *Adam* was, neither man nor woman; but a virgin, full of chastity, without the ³ shape or members of man or woman.

69. And then they shall no more say, Thou art my husband, or, Thou art my wife, but they are brethren: indeed there shall be some remaining tokens of the difference, in the divine magical wonders, but none will regard that; for they are all of them merely the children of God, living the life of children in the delighting sport of love.

70. All this will be done before the sentence, for the trial will be the first, and the sentence the last, day of judgment; and those that are then alive shall not die, but shall be presented with the

¹ See the book of the *Three Principles*, Ch. xii. ver. 53.

² in the resurrection.

³ form, or distinction.

¹ Or righteous-ness, other by the voice of God before the ¹ judgment of God.

71. The word *Fiat* will bring all thither, and all shall be presented in their own order by the *Fiat*; as first, emperors and kings, and then their subjects over whom they reigned, princes, noblemen, governors, magistrates, and superiors; every one in his ² condition.

² Or office, or employment.

72. And here, all those that have taken upon them to be Christ's shepherds, without ³ the calling of God, shall stand in the midst of their flock of sheep, and give an account of their ⁴ course of life and doctrine, and whether they have been Christ's shepherds, and have fed the sheep, or no. Or whether they have been ⁵ servants, or ministers to their own bellies. And here the spirit will make inquiry into their calling, whether they have entered into the sheepfold by his election and power, or by man's favour, without the spirit and election of God.

³ the divine calling, or true *Jus Divinum*.
⁴ doings, or works and teaching.

⁵ For livings, or money, as hirelings.

73. For the Judge will say unto them, Now give an account of your life, works, words, deeds, and ways: then the *turba* of every one will declare what he hath been; for now all things shall appear in the figure, within them and without them, so that there shall be no ⁶ denial; for the spirit ⁷ by the *turba* proveth the soul, spirit, and flesh: here all will be manifested.

⁶ Or lying.
⁷ of the judge.

74. Kings and princes shall be constrained to give an account of their subjects; how they have

ruled and protected them; what kind of government they have used; why they have taken away the lives of many by tyranny, and why they have shed innocent blood; also, why they have made war for their covetousness, and their pleasure's sake.

75. In like manner, all other superiors will be called to an account, why they have intruded themselves into office, and made themselves ¹ lords ¹ Or magistrates. over the simple, and afflicted, oppressed, and squeezed them, and taken away their sweat, and spent it in pride.

76. Here the root of everything will be inquired after, whence it cometh, and out of what it is grown; whether it bear the ² ordinance of God and whether it hath its original in the heavenly *Fiat*, or in the hellish *Fiat* from the anger. There every one must give an account of his ³ condition; ³ Or state. whether he hath thrust himself into office, out of covetousness and pride, and made himself a magistrate, or whether his government be ordained of God.

77. Therefore, ye rulers and potentates of the world, look to it, and see whether you be the ordinance of God, and are placed in the right, divine order. Have a care how you deal with the distressed inferior; for now he standeth before your eyes, and complaineth of you, saying, that you have been the cause of all his sins and wickedness.

78. For there one will cry out and accuse the other, saying, that he hath caused me to commit such abominations, and will curse him; the inferior his superiors, and the superiors their superiors: the prince will accuse his false counsellors, and his counsellors the priests, because they did not reprove their courses, but soothed and flattered them for ambition and honour's sake.

79. How will you be able to stand, ye ¹high schools and doctors; all you who have set up yourselves in Christ's stead, and so proudly ²contended about Christ's cup, about Christ's doctrine and glory; and have provoked and stirred up the princes of your country, who are the ordinance of God, to war and bloodshed, for a few ³words' sake, which you yourselves have ⁴forged?

80. Where is Christ's teaching and spirit of love, who said, ⁵Love one another, thereby shall they know that ye are my disciples? Where is your love? Look upon your bloody instigations, wherewith you have involved them in war, and led the world astray from love and ⁶unanimity.

81. You have made rents and divisions, so that kings have been at variance and enmity for your pride's sake; in that you have wrested the words of Christ, and have not regarded whether you have had Christ's spirit and ⁷will, or no; and therefore you, above all others, shall give a severe account; for you have known the Lord's will, and have not done it; you have run and intruded yourselves

¹ Or universities.

² Or disputed.

³ terms of art.

⁴ Or contrived.

⁵ John xiii. 34, 35.

⁶ Or concord.

⁷ Or meaning.

into Christ's office, merely to get profit, favour and honour; you have not regarded the spirit of God, therefore the spirit calleth you *Babel*, a confusion of all that live.

82. You have set the whole world at variance; and though you should teach them love, you have taught them contention and strife, so that one brother hath hated and persecuted another for your ¹fables' sake. O! how is the name of Christ ²blasphemed for your contentions' sake! Whither will you go, and where will you abide, when this shall be set before your eyes, and the whole world cry, woe, woe, woe to you?

83. Here the angels, who are the reapers, shall divide all into two heads, and place the ³honest ⁴Or righteous at the right hand, and the wicked at the left, viz. at the eye of anger; for the Principle of light is here called the right hand, and the Principle of fire the left.

84. And thus the tribunal, or seat of judgment, will be set: All the great shepherds whom God hath sent forth for a light to the world, who have reproved and taught, as the patriarchs who taught of the promise of Christ, with the prophets and apostles, shall be placed at the right hand of the Judgment; and *Moses*, and all teachers of the 'Law, at the left hand of ⁵and law-givers. the Judgment.

85. For *Moses* and *Elias*, and all those exceeding precious teachers of the Law, bear the fiery sword,

¹ opinions, doctrines, which you have set d for orthod
² blasphemed
³ honest
⁴ Or righteous
⁵ and law-givers.

and require God's justice; and those at the right hand, God's mercy.

86. And in this hour is the very last day of the Judgment; when the Judge shall say, ¹ *Come, ye blessed of my Father, inherit the kingdom prepared for you from the beginning; for I was hungry, thirsty, naked, sick, and in prison, and you have administered to me.*

¹ Matt. xxv.
34-36.

87. And to the wicked company: ² *Go, ye cursed, into everlasting fire, I know you not; for I have been hungry, thirsty, naked, sick, and in prison, and you administered not to me.*

² Matt. xxv.
41-45.

88. And then they will excuse themselves before the presence of the Judge, and say, *We knew thee not, Lord; but he shall say, Seeing you have not done this to my poor children, you have not done it to me.*

89. And here the spirit of God will first move himself to justice in all the three Principles, and stir up the ³ centre of nature, so that it shall burn in the fire of anger; for all, both heaven and earth, and the firmament, will be set on fire together.

³ Or ground.

⁴ Viz. all whatsoever grew, was born, made, or done, by word or deed, from the beginning of the world to the end.

90. And the *turba* will swallow up the earthly world in the fire, and restore it to that which it was before the creation, only the ⁴ wonders remain standing in two Principles; the third Principle passeth quite away, all but the wonders, which shall be brought into the beginning.

91. And then the earthly life and the earthly

body will fall away, and the fire will consume them.

92. And the glorious bright paradisaical body of the righteous shall pass through the fire, with its own wonders, which shall follow it, and whatsoever is false shall remain in the fire.

93. And so they shall be carried through the fire in the twinkling of an eye, and the fire comprehendeth them not; for as little as the fire can retain the light or wind, so little can ¹ it retain ¹ the fire of wrath. the light of the holy men; for they can dwell in the fire without feeling any pain.

94. Then instantly, by the kindling of the fire, the divine Majesty and paradisaical life ^{*} is made ready, and thither they enter as children, and live eternally with their father in one love, in a simple child-like life; and this is a communion of saints.

95. There is no day or night there; for the sun passeth away, and the stars pass away, but their ² wonders only stand in the great ³ *magia*, to the glory of God; thus they sever themselves.

² Or operations.

³ See in the *Small Six Points* what the *magia* is.

96. The wicked also must go into the fire, and their earthly life will also fall away, and their ⁴ monstrous image will appear in the spirit, according ⁴ Or vizard. to the shape of all hideous abominable beasts, like the devils.

97. For they dwell in one and the same Principle, and *Lucifer* is their great prince, whom

* "is made ready," or "made apparent," "manifest," or, as St Martin has it, *la majesté de Dieu se développera*.

indeed they served here, though they depended on their hypocrites * for a false paradise.

98. Thus, my beloved Friend, you have a brief description and information of the Last Judgment-day; for whatsoever is of this world shall pass away.

99. The earth, and all stony rocks and elements, will melt away, and that only will remain which God would have, and for the sake of which he created this world.

100. Both the good and the evil were clearly foreseen in eternity, and were only made essential in this world, that they might be a wonder; and hereafter they remain so to eternity.

* "for a false paradise" (*Narrenfreude*). St Martin has, *des joies insensées*.

THE THIRTY-FIRST QUESTION

What Kind of New glorified Bodies shall the Holy Souls have?

1. **T**HIS hath been already sufficiently declared; for * as every one shall be clothed with the power of love, righteousness, and purity, and as his excellent works of faith have been, so shall he gloriously shine.

2. Yet there will be very much difference, for the works of many † will all remain in the fire, and he himself will hardly escape; he will not shine as the ¹ saints.

3. For, as the Scripture saith, ² *They shall excel one another as the stars of heaven*; but there will be no ³ grudging, but every one will rejoice at the excellence of the other; for there is no other light there than ⁴ *God, filling all in all*.

4. And so every one, as his ⁵ power is capable

* "as every one shall be clothed," etc., lit., "inasmuch as every one shall be clothed upon with the powers of love, righteousness and purity, and according to his excellent works of faith, so shall he shine," i.e. "according to the excellence of," etc.

† "will all remain," lit., "will almost all remain."

of the light, shall receive the brightness of the Majesty of God; for after this life there will be no bettering, but everything remaineth as it returneth home.

¹ 1 Cor. xv.
24.

5. For there the Judge ¹ *Christ will deliver up the kingdom to his Father*, and then we shall no more need any teachers and guides; but he is our King and Brother, there is no intercession, but we are with him as a child with the father; whatsoever we do, it is good, for all falsehood is done away.

THE THIRTY-SECOND QUESTION

What shall the Form, Condition, Joy and Glory of the Soul be, in the Life to come?

1. **H**ERE we must consider paradise; for this outward world, with its fruits and colours, hath been a figure of paradise; for paradise was in us, and the outward spirit bereaved us of it, and drew us into itself; for when *Adam* lusted after it, his own lust took him captive.

2. But we shall now enter into it again, and eternally solace ourselves in the excellent beautiful flourishing of all manner of flowers, and forms, both of trees and plants, and all kinds of fruits, but they will not be so earthly, gross and palpable.

3. For then our bodies shall not be so; how then can that essence be so? All things there will be angelical: the fruits are more ¹ pure and fine, ¹ clear, subtl-
than are now in the outward elements, for they transparent,
make no impurity when we have eaten them. bright, and
shining.

4. We shall have no stomach or entrails, which we shall need to fill, as we do here this devouring stomach, but all there is in power; we shall eat in the mouth, and not receive into the belly; we

shall need no teeth to chew withal; there is mere power, and yet in a true natural form and manner, with shining colours.

¹ Rom. xiv. 17. 5. And so ¹ *the kingdom of heaven consisteth not in eating and drinking, but in peace and joy in the Holy Ghost*, with singing and *shewing forth God's deeds of wonder concerning the corporeity of paradise.

6. We shall lead a life like children, who rejoice and are very merry in their sports; for there will be no sadness in our hearts, or fear of anything, but a delightful ²recreation with the angels.

7. This world will be no more thought upon or regarded; for all earthly knowledge and [†]cogitations shall remain in the *turba* of the earthly body in the fire.

8. We shall have no knowledge more of our parents, children, or friends, who are in hell.

9. We shall all know one another by name that are together; though the earthly name shall remain in the *turba*; we shall have a name according to our first name, in the language of angels; which here in this life we do not understand: In the language of nature we understand somewhat of it; but here we have no tongue to express it with.

* "shewing forth" (*klingen*), "resounding forth," or "proclaiming."

† "cogitations" (*Gedanken*), "thoughts."

10. None shall say to another, Thou art my husband, Thou art my wife, Thou art my daughter, Thou art my son, my servant, or my handmaid; all are alike there; we are all children; there is neither husband, nor wife; neither child, man-servant or maid-servant, but all are free; every one is all: There is but one sex, *viz.* heavenly virgins full of modesty, chastity and purity.

11. We are all God's spouse, and he is our husband; he soweth his power and virtue into us, and we generate or bring forth to him praise and glory.

12. There is such a kind of dancing and singing as children use when they take hold of hands, and sing and dance a round.

13. All arts will not be regarded: But you must know that they who have ¹borne the Mystery, and ¹enjoyed the great hidden wisdom, understanding, and art, to whom it hath been revealed, they shall have far greater wisdom and knowledge than others, and much excel others.

14. Indeed not in *contention and doctrine, but their wisdom will begin all manner of exercise in the heavenly Mystery, to the stirring up of joy; for as children flock together when one beginneth a sport, so also here.

15. Little children are our schoolmasters, till evil stir in them, and so they embrace the *turba magna*; but they bring their sport, which is a

* "contention" (*Zwang*), "compulsion," or "coercion."

remnant of paradise, from the mother's womb; else all is lost, till we attain it again.

16. A king availeth no more there than a beggar: if he hath ruled well, then his virtue followeth him, and he shall have the glory of it in the Majesty; for he attaineth a bright glorification, like a shepherd over his flock.

17. But if he hath been evil, and yet at last converted and entered in as by a ¹thread, then his kingly works remain in the fire, and he will be accounted of ²here, no more than a beggar who hath been honest; nay, he will not be so glorious.

18. Every one will be known by his works, what he hath been, when they shall present their merchandise in the heavenly *magia*, as children do in their sport.

19. And yet you must know that it shall not be a kingdom of sport only, but we shall speak of the wonders and wisdom of God, and of the great Mysteries of the heavenly *magia*: the ³song of the ⁴great hunter will continue there to the reproach of the devil, and to the glory of God.

20. We shall have some knowledge of hell, but see nothing of it, save only in the *magia*, in the Mystery; for the devils must dwell in the darkness: the wrathful fire which is in them, is their light; they have eyes of fire to see withal; all fire besides is gone, for the Majesty hath ⁵swallowed it up, that it may burn in love.

¹ the thread of faith at the last.

² in the kingdom of heaven.

³ Rev. xv. 3.

⁴ persecutor, oppressor.

⁵ Or allayed it.

21. Though indeed there is fire in the centre from which the Majesty ariseth; but this will not be allowed to the devils; they shall be ¹thrust ¹²out into darkness, where there is howling and ²gnashing of teeth; where there is more ²cold ³frost than heat.

¹ Matt. v.
² frost th. fire.

captivated by the ¹kingdom of this world, and so ¹Or by the became earthly; this was his fall, and this caused ¹working pro-
God to take a part of *Adam*, and make a woman ¹erty of this
of it, as we have written at large in our ²third ²Of the *Th*
book. ²fold *Life*

THE THIRTY-THIRD QUESTION

What Kind of Matter shall our Bodies have in the Life to come?

¹ Or strong. 1. **M**Y beloved Friend, this is a ¹hard question; the outward man must let it alone, and not meddle with it at all, for he is not worthy of it.

2. You know that God is become man, and hath taken our flesh and blood and soul upon him: Now Christ said, ² *I am from above:* ³ *None goeth into heaven but the Son of Man which is come from heaven, and is in heaven.*

3. Do you understand this, that he said, *he is in heaven?* He spake not only of his Deity, that is, of the Word, but of the Son of Man, even of that Word which was flesh; and this we are now to consider of, for in that flesh and blood we must live eternally, and we must have Christ's body, if we will subsist in God.

4. Yet we know of no other body that we shall have, but our ⁴own body, growing out of the old body, as a sprout groweth from a kernel; and such a body *Adam* had in the creation, but he was

5. Now we know well that *Adam* was a chaste virgin before his sleep, and before *Eve* was made, but afterwards became a man, ³having deformity ³That is, a like a beast, of which we are yet ashamed at this ³bestial, animal, mortal man.
very day in the sight of God, because we have earthly bestial members for propagation.

6. Now *Adam* had the virgin of divine wisdom in him, but when he fell, then it continued immovable in its own Principle, and *Adam* ⁴departed ⁴Or forsook it.

7. But know that Christ became man in that virgin [which was] in the earthly *Mary*, for the Word of the Lord brought that with it into the body of *Mary*.

8. And here you must understand that Christ became flesh in the water of eternal life, ⁵which ⁵Coloss. ii. *flesh the whole Deity filleth*, and also in the ⁶essences of the earthly *Mary*.

9. But *Mary* was blessed with the heavenly virgin, and so Christ became man in a pure vessel, and the earthly man hung to him.

10. For it was for the sake of the soul which he was to receive from ⁷*Mary*, that he must receive ⁷the soul of *Mary*.
Mary's flesh, yet in the blessing, in the heavenly virgin only.

¹ earthly tincture, or substantial virtue.

11. The tincture of the blood in the heavenly virgin was heavenly; for the ¹ earthly had not been able to pass through the wrath of God, and through death, much less would it have had power to rise out of the grave.

12. That Word which became flesh had the water of eternal life, which proceeded from the divine Majesty, and yet it was in *Mary's* blood: and here for further information we direct you to our third book, where it is described at large.

13. And thus we tell you, we shall have a body consisting of flesh and blood, such a body as Christ had; for Christ by his incarnation is ² become man in us.

² Or born in us men.

14. When we are born anew of water, and of the spirit, then in Christ's spirit we are born anew of Christ's flesh and blood, we put on Christ.

15. Christ is born in the converted sinner, and he in Christ becometh the child of God; this is the body we shall have in heaven.

16. No gross bestial flesh, as we have in the old *Adam*, but subtle flesh and blood, such flesh as can pass through wood and stone, unhurt by the stone, ³ as Christ came in to his disciples, the door being shut: It is such a body as hath no *turba* or fragility; hell cannot ^{*} retain it, it is like eternity; and yet it is real flesh and blood, which our heavenly ⁴ hands shall touch and feel, and take hold of; also a visible body, as that is which we have here in this world.

* "retain it" (*ergreifen*), "seize hold of it."

³ John xx. 19, 26.

⁴ John xx. 27.
¹ John i. 1.

17. Now consider, how is it possible that such a body as we carry about us here can be ¹ capable of the divine Majesty? It must certainly be such a body as is like the Majesty, that the Majesty can shine forth from it, out of the tincture and water of eternal life.

18. Here indeed we are as it were ² dumb to the apprehension of reason, yet we are well enough understood by our brethren; this belongeth to the ³ children. A wolf desireth to fill his mouth with such a piece of flesh as will fill his belly; we speak not of such flesh, but such as Christ hath given us in his ⁴ Testament, and left for a remembrance, and as an earnest ⁵ that he will remain for ever with us; we in him, and he in us.

² Or nelligi

³ Such God, a born o.

⁴ Last S
⁵ John
1 Thes

19. Therefore we say that we shall have God's body and Christ's body, which filleth heaven; not that we shall stick in that which is his creature, but be joined one to another as members, brethren, and children.

20. There is but one life in us all; there is nothing mortal, all proceed from the eternal one; there is nothing that beginneth, but the wonders only, one essentiality is come out of the eternal: we are as gods, we are true children of God, proceeding from his essences in body and soul.

THE THIRTY-FOURTH QUESTION

What is the miserable and horrible Condition of the damned?

1. IT is sufficiently declared already; for God's wrath in the darkness is their dwelling place; their light is that which shineth from their fiery eyes, like the glimmering of a flash of fire; they have no light at all but that, for they dwell in that which is ¹outermost, and so ascend in haughtiness above the thrones, like strong champions; and yet they have different qualifications among them, as their spirits differ.

2. For a dog acts like a dog, a wolf like a wolf, and so a horse, a fowl, a toad, a serpent, every one after his kind; yet they are all more speedy and swift than thoughts.

3. They have their joy in their abominations, and their chiefest joy is to scorn God; in that they are fiery spirits, and God a spirit of light.

4. Their boast is always of their strong, fiery might; they are as a dragon that spitteth fire, they seek perdition, and find abominations.

5. They have also fruit growing out of their

own Principle, all according to the abominations of their wills.

6. They have a sport like such as play with fireworks, as rockets, and balls of fire, spitting fire out of their mouths; ¹fooling and juggling is their pastime; though indeed there is no time; nor is there any fear of any other torment, after the Last Judgment-day; but their whole life is a continual fear, horror, terror and lamentation: every one hath his work (which he did here while he lived) in the figure; which awakeneth the *turba* there, and so he rideth in the fire.

7. The soul hath no feeling, for it is without the fire, but the *turba* plagueth it with those abominations which it introduced; there is an eternal despairing in them, and therefore they are God's enemies.

8. To blaspheme God is their chiefest power; they devour hellish brimstone and abominations, for their fruits are a kind of matter that is outwardly fair, but inwardly mere ²wrathfulness; such hypocrites as they have been upon earth, such bread doth their heaven afford them to eat.

9. They are at liberty, and shut up by nothing; they may descend as deep as they will, for the abyss and darkness is everywhere, and yet they are but in their first place; the deeper they desire to throw themselves, the deeper they fall, and yet they find no end or bottom.

10. ³Their number is not the number of any

¹ Their time not the time of man.

² strong abominations, malice, or wickedness.

³ jesting, jangling, scoffing, and deriding in strange apish gesture of face, and body.

¹ As in uttermost, or utter darkness.

¹ Refocillation.

human time, their ¹delight is a mere stink of fire and brimstone; when they consider themselves in their abominations, that they were once angels and now devils, then presently the gnawing worm ariseth, which devoureth and tormenteth them.

11. To what end should their wickedness be described? They are evil, unclean beasts; that which they practised on earth, that followeth them, and that they desire to do there also; they swallow down abomination and cursing without measure.

12. Their ²government is no way better to be known than in the antichristian ³horse, and scornful men, who rave with cursing and blaspheming; yet this is but a ⁴glass of the hellish abominations; we will not mention them any further, for they are not worthy to be named.

² Or dominion.
³ Or beast.

⁴ shadow, or resemblance.

THE THIRTY-FIFTH QUESTION

What is the Enochian Life; and how long is it to continue?

1. **T**HIS is also above human reason, no outward reason can comprehend it; but seeing ¹it is born, it must be made manifest: For ²the Enochian life is brought forth. there are such Mysteries couched in it as the world is not able to conceive, and we shall not mention them at large, for they have their ³limit how long they shall go; for in this [time] wonders shall be done upon the earth, for which cause our speech is taken from us, that we must be silent.

2. Yet we shall shew what kind of life it is, or whither *Enoch* is gone, as also *Elias* and *Moses*: it is no fiction, we declare only what is given us; we shall further be silent, and not believe reason, for it is a fool herein.

3. But we may well speak something of it, for the time is ⁴born, for ⁵*Enoch* to speak, and ⁶*Elias* to work again; which *Babel* shall find by experience: for *Moses* hath ⁷horns, and yet he is a patient lamb.

* "Elias to work again," lit., "Elias to work wonders."

4. O how wouldst thou rejoice if thou wouldst go among *Moses'* flock, for he hath a good message: Rejoice O heaven, and *be merry O earth! for *Enoch* is in the field, and keepeth his flock.

5. What will *Elias* do? for he is clothed with a white garment, and was with Christ on the mount, and spake of the consummation of man's redemption; he spake also of the entering into paradise, and of the final deliverance from the ¹hunter.

¹ Or driver, or persecutor.

6. He that is born blind, seeth nothing: How can a lame man get the prize, or a deaf man distinguish languages? Doth not the sun shine daily, and yet the mole remaineth blind? Shall *Babel* come to see? We know she is a scorner, and therefore she must be blind, though the sun shine clearly to her.

7. How can he behold two worlds that always liveth but in one? Or is it not †art and wit, that hath understanding able to search out the deep gates; but ²they pass away, as a wind which bringeth forth nothing, though it maketh such a bluster; and so doth *Babel*.

² art and wit.

8. When we will speak of the Enochian life, we must consider the Scripture, and see who *Enoch* was, and what life he led; and then we may soon find where he is, and what his translation was.

9. You know that the ³Scripture saith his Father's name was ⁴JARED; if you understood

* "be merry" (*jauchtze*), "shout for joy."

† "art and wit" (*Kunst Witze*), "the wits of art."

³ Gen. v. 18.

⁴ See the *Mysterium Magnum*, Ch. 30, ver. 19, 20.

the language of nature, you had the whole ground.

10. And *Enoch* begat *Methusalah*, who attained the highest age of man; and after he had begotten him, he continued in a divine life, till the Lord took him into his own Principle.

11. But we must not understand it as if he were wholly perfect in the light of the divine Majesty, and should not appear at the Day of Judgment. Indeed he is in God without death, or want of anything; he is in God's Love, but in the birth of the Divine Principle, for he had also *Adam's* flesh.

12. And you know well that the outward kingdom, with the earthly flesh, belongeth to the *turba*; though it is clear that he had the body of the wonders of God in the outward body: which divine body of the wonders he was taken away into the Mystery; so that the outward body was, as it were, swallowed up by the Mystery.

13. But now the Mystery must give up all whatsoever it hath swallowed up; as you know, that at the end, the outward body must appear, with all its ¹works, before the Judgment: and thus the *turbá* is in the outward body with the wonders, which shall be made manifest and tried in the fire.

¹ substance or essence.

14. Now, if *Enoch* be thus taken up, both body and soul, with both the bodies, then the outward body is in the ²*Mysterium*, and the inward body

² In the outward secret hiddenness.

¹ In the inward secret hiddenness.

in the ¹*Arcanum*, a heavenly Mystery; and so he liveth in two Mysteries, being invisible and incomprehensible to the outward world: and thus we give you to understand that paradise is yet present and unperished, though seeming to be, as it were, devoured by the curse of God; and it lieth yet as a Mystery, uncorrupted in the curse.

Or *Arcanum*.

Or end.

15. For we can say with good ground of truth that paradise is still upon the earth; yet we are not in it, but *Enoch* is in it; but he hath still the body of the *turba* in the Mystery, and in the heavenly ²Mystery he hath the divine body; a paradisaical body which is capable of paradise: and thus he is as a wonder, and is a prophet in the crown at the ³limit of the wonders.

16. For you know that the Scripture saith, that after he had begotten *Methusalah*, viz. the man of the greatest age, he continued afterward in a divine life; and this hath a deep meaning.

17. *Methusalah* signifieth the end of the wonders of this world; and *Enoch*, remaining in his divine life three hundred years after the birth of *Methusalah*, signifieth the manifestation of the wonders, and an open ministry, viz. a preaching of righteousness, whereby the *turba* of every one shall be shewn him, and the end of the wonders of this world shall be declared, viz. the vengeance of God, and his reward to the good.

18. And the time after *Enoch*, wherein *Methusalah* lived to the number of the crown, when *Enoch*

and his preaching was taken up, signifieth that the Enochian light, which shone in his time, will enter again into its Principle, and seek out the earthly body which *Enoch* had, and will find that the *turba* is in it still; and then there will be no further seeking, for the *turba* is found in the limit, and worketh to the fire and judgment.

19. And thus the end of the world is as the dregs, and it worketh in the *turba* to the blowing up of the fire and the judgment; for the outward world was produced out of the *turba*, and took its beginning in the *turba*, and the *turba* is its propriety: thus the beginning seeketh the end again in the wrath.

20. And as this world is become corporeal in the wrath, so the beginning at the end will have the spirit again in the wrath, for the beginning and the end are one; and you plainly perceive, that in the beginning, the *turba* devoured *Adam*, and brought him into the anger, and murdered *Abel*.

21. Therefore, ye elect, let none of you desire to live to the time of the end, after *Enoch's* taking up; but behold, when *Enoch* preacheth, then the sun shineth, and then go out from *Babel*; it is a golden time: but your *turba* is the cause that *Enoch* shall be taken up.

22. *Enoch* is not gone out of this world, he is entered into the ¹Mystery in the wonders, for he is ¹repository. God's preacher; and after the *turba* hath overcome the world he must be silent till the six

seals have ended their wonders, and till the angels of the *turba* have poured out their vials, then the ¹wonders of the anger are finished.

23. Then *Enoch* cometh out of the Mystery again, and entereth into the ²ministry, and relateth what hath been done, and punisheth the world because of the ³*turba*, for suffering ⁴abominations to enter into them, without resisting.

24. And after the world becometh fat and wanton in the golden years, and ⁵seeketh *Sodom* and *Gomorrah* again, then also its *turba* will be fat and wanton, and seek the wrath and the limit; then the golden days are done, and will be devoured by the *turba*; and then *Methusalah*, the oldest man, dieth, and suddenly the deluge of fire approacheth: consider it, for it will be in earnest.

25. We do not say that you shall feel *Enoch* with your hands; no: *Enoch* did not preach from the spirit of the earthly life, but from that which was a prophet, which introduced the outward man into the Principle; and so you shall not feel the outward *Enoch*, but you shall hear the prophet which speaketh from *Enoch*, from the Mystery.

26. *Babel* doth mock and scorn at this, and contemneth ⁶*Enoch* for a while, and then *Enoch* calleth ⁷*Noah*; but they call him *old fool*, for preaching so of the downfall of *Babel*.

27. But *Noah* passeth into the other world through the ⁸water, and calleth to ⁹*Moses* with his

wonders, and he cometh; for he hath the wonders of God.

28. For he passed through death, and brought his body through death, when the *turba* desired to consume it; and the devil contended for it, and would have the ¹*turba* which was in *Moses*, because he had been an angry man, and carried the ²*turba* in him.

¹ corruption,
or transitori-
ness.
² Or destroyer.

29. But it was told the devil that the *turba* in the fire did not belong to him, for it served to the Majesty of God, and contained the wonders; and the *turba* in the darkness of the wrath only belonged to him who is without the city, and must not dwell in the city, in the Principle, but without it.

30. For God did not create him ³in the fire; let ³Or for him remain, therefore, in his own awakened fire-life: he hath nothing to do with *Moses'* body; for his wonders in the anger belong not to his ⁴*turba*; ⁴The devil's. he is a very outcast, a castaway.

31. And *Moses'* body is passed through death; his unfadeable body, which had the wonders, hath swallowed up that which was earthly in the *turba*, and yet not consumed it to putrefaction, but it also is in the Mystery: and his ⁵*turba*, which killed the first-born in *Egypt*, drowned *Pharaoh* in the water, slew them that worshipped the calf, and swallowed up *Corah*, *Dathan*, and *Abiram* into the earth, continued in ⁶death.

⁵ anger,
sharpness, or
severity.
⁶ Moses' death.

32. For when he died, then his spirit and soul

departed ¹ from the *turba*; and he remained in the wonders in the Mystery.

33. And now he is become a lamb, and bringeth his works amongst the goods of *Isaac* and *Shem*, as a Mystery of God in his deeds of wonder: but the house is *Isaac's*; and all dwell in the tents of *Shem*, in his kingdom: take notice of this, both *Jews* and Christians.

34. Now seeing *Moses* is gone with righteousness from the strife of the *turba*, and of the devil, into the Mystery, and yet hath his first unfadeable body on him, which, though it be delivered from the *turba*, must yet be tried in the fire at the end of the days; therefore his prophet is in the Mystery.

35. And since he is become a lamb, after the *turba*, he hath sent his people many prophets to preach the Mystery: as indeed there are not only laws and works contained in the Mystery, but also the Lamb Christ, into whom he is also entered, and hath brought his ² Law to be a servant in the family of the Lamb, that so his wonders may be in the sheepfold of the Lamb.

36. This *Moses* calleth to ⁴ *Enoch*, seeing he also is in the Mystery, and is clothed with the white garment, which he got of the Lamb in the other world; and *Moses* cometh to help him with the Lamb's deeds of wonder, seeing they call *Noah*, *fool*, who, without wonders, teacheth as an honest man.

37. *Babel* is not able to endure ⁶ this; for so her

pomp and pride will be taken away; she setteth herself against ¹ *Moses* and ² *Enoch*, and persecuteth ¹ Or miracles. ² Or prophecy. them; she would murder them: but *Moses* is already dead, and *Enoch* is taken up, and neither of them is in the outward life with her: she saith, Where are *Enoch* and *Moses*? Shew us their wonders! But she is blind and cannot see them; and so she raveth against *Moses* and *Enoch*, and falleth into contention.

38. Then *Moses* calleth for ³ *Elias*, who went out ³ Or the sword, or vengeance. of this world in the divine fire, into the abyss of the Principle with body and soul, who also dwelleth in the Principle with mighty power: Now when he cometh and perceiveth the cry, that ⁴ *Babel* standeth ⁴ destroyed Christendom in the fire, then he kindleth the *turba*, wherein the great fire burneth, which consumeth flesh and blood, also stones and the elements: then *Babel* must drink ⁵ her last draught.

39. After this, ⁶ *Enoch* hath peace a while; and then is the golden age, till ⁷ my beloved groweth voluptuous and wanton, having fatted her *turba*, so that it seeketh the limit, and then cometh the end of all time.

40. Do not wonder at it; we will stay in the meantime ⁸ with *Noah*, till ⁹ *Moses* and ¹⁰ *Elias* ⁸ in simplicity. ⁹ miracles. come, then all the children of God will find it true.

41. Yet it will remain hidden to the wicked, till ¹⁰ Or vengeance, or destruction. the *turba* devoureth them; for they look upon this, as the *Jews* did upon Christ, and the first world upon *Noah*: what doth the Mystery profit a

scorner? He looketh after nothing but eating and drinking, and taketh care how to satisfy his haughty mind, that he may ride with pomp in *Babel*.

42. Thus, my beloved Friend, we have given you a short hint of the Enochian life, and what his office and condition is; also of *Moses* and *Elias*: as a wise man, consider further of it; for we dare not speak otherwise of it, our understanding and will is driven into such a way of speech; neither have we leave in this place, at this time, to write more at large, or more fundamentally, in plain words.

43. But if God shall please to grant, that we may write somewhat upon the first, and also upon the second book of *Moses*, more may be opened; for the names of the Fathers before the Flood, which are there set down, belong all to the Mystery, and they contain great wonders in them: when it is day, you shall by them clearly know the whole course of the world.

THE THIRTY-SIXTH QUESTION

What is the Soul of the Messiah, or Christ?

1. WE have sufficiently explained this in our third book of *The Threefold Life of Man*; but seeing every one that readeth this hath not that at hand, and in regard of the question itself, we must answer somewhat more here, and therefore I set this down; for you ask in the following question about Christ's spirit, which was¹ willing, and which he commended to his Father.

2. Here the² old and sick *Adam* shall be comfortably refreshed, he shall have a³ medicine against death, and be⁴ quickened again; for his mother shall bring forth a young son, who shall live in her bosom, and he shall exceedingly rejoice at it.

3. If we would consider the soul of Christ, we need only seek and find ourselves; for Christ's soul is a human soul, conceived in *Mary* the⁵ twofold virgin.

4. Yet we do not acknowledge the outward mortal life in *Mary* for a pure virgin; for that which is mortal hath the anger and the *turba*,

¹ readily obedient, or submissive.
² Or mankind.
³ Or cure for death.
⁴ Or made alive.

⁵ *Viz.* the eternal wisdom of God, and the outward humanity; that is, God and man.

which corrupteth all purity, so that no pure virgin is born of *Eve*, but all are daughters of her.

5. And *Eve* herself was but half a virgin, for *Adam* was the other half, according to the two tinctures, in which man saw himself to be wholly a virgin in pure love, and so saw God through himself; that is, through the creature he saw the original, which produced those two out of himself.

6. And thus also in ¹one whole person, there is one pure love and chastity; for it seeketh no other conjunction, itself is the conjunction of both tinctures, *viz.* the tincture of the soul, and the tincture of the spirit; and its power was such, that it could bring forth a spirit out of the fiery tincture, which is [called] soul and spirit.

7. * Which *Adam* ²lost, when he suffered the earthly life to take him captive, and therefore he must be divided, and a woman be made out of him, which must set her love, ³desire, and imagination, upon the Adamical fiery tincture, if she would be pregnant with a soul.

8. Thus none can say, that *Eve* was a pure and chaste virgin before the contact of *Adam*; for as soon as *Adam* awakened from sleep he saw her standing by him, and presently set his ⁴imagination upon her, and took her to him and said, ⁵*This is flesh of my flesh, and bone of my bone;*

* "Which Adam lost" (*verschertzte*), "played away," or "fooled away."

she shall be called woman, because she is taken from man.

9. And she (*Eve*) instantly set her imagination upon *Adam*, and so both were mutually kindled with the desire of each other.

10. Where is now the pure chastity and modesty? Is it not bestial? Is not the outward image become a beast? As is to be seen plain enough in the will and ¹essence, that man doth ¹Or doings. as a beast, yea, more foolishly, for he hath reason, and yet runneth on against reason, as if he were void of sense.

11. But that he might be restored, and the image reduced into unity, that Word which spake the soul out of the mouth of God, and breathed it from the Holy Ghost into the image, is become man, and is entered into the earthly image, *viz.* into the *turba* of destruction.

12. And you know very well, that the Word hath the water of eternal life, and the fire of the Deity, and out of the fire [it hath] the tincture of the Deity, and in the tincture the spirit of God, which proceedeth from the mouth of God; and in the proceeding forth, the ²glance of the Majesty is ²Or lustre. made manifest in the operation of the spirit.

13. This Word which is in the virgin of the wisdom of God, and surrounded with the wonders of eternity, is now in humility and great love towards our image, which was lost in *Adam*, come again into us, and is in *Mary* (understand

the earthly *Mary*, but in the benediction) become man.

14. The benediction was, that the soul of *Mary* was adorned with the heavenly virgin of the wisdom of God, which *Adam* had lost; therefore the angel called her ¹*blessed of all women*.

15. No woman, from *Adam* to this day, was ever clothed with the heavenly virgin, but this *Mary*; therefore by the blessing she became chaste and full of purity; for the Holy Ghost goeth not into that which is earthly, he mixeth himself not with the ²glass, for it cannot be that the glass should be as the life itself.

16. Understand our high and precious depth thus: the soul of man proceedeth from God, and is from the eternal, and the body of man is but a glass of the eternal; and so God clothed the soul of *Mary* with the divine virgin, in the Principle of the soul; not in the earthly flesh, as if she had been deified; no, she must die as well as all other people.

17. And in this virgin God's Word, out of the Heart of God the Father, assumed the seed of the woman, *viz.* the seed of the soul, and the seed of the first image, which for so long a time stood * hidden in the Mystery.

18. But now at length the life of God entered into it, and made it a whole image again; for the water of eternal life, proceeding from the Heart of

* "hidden" (*zerbrochen*), "broken," or "divided."

God, mixed itself with the water of the spirit of the soul; for the spirit taketh its original from the water, and the soul is fire.

19. Thus the word received the tincture of the soul, and the Holy Ghost the tincture of the spirit, *viz.* the tincture of the water, and both became one soul; and yet the creature remained distinct from God's spirit, though God's spirit dwelt therein: and of God's water and tincture, and of the seed of *Mary*, from her tincture and water, in the high benediction, a flesh and blood was produced, so that a heavenly man in the earthly was incarnate at once.

20. So that it may be said, this is the Son of the woman, *viz.* the very corporeal and natural Son of *Mary*, with soul and body, with flesh and blood, and all that belongeth unto man; and also the very Son of God, which was born from eternity, out of God's eternal essence, before the foundation of the world was laid, who stood both in the Majesty of the Holy Ternary, and also in the ¹body of *Mary* at once.

¹ Or womb.

21. And the soul of Christ belongeth half to the Principle of this world, and half to the Holy Spirit; for the soul of Christ made use of the spirit of the air and stars, with the virtue of the elements, and also the Word of God and the divine food; for such a man was *Adam* in innocency.

22. Thus God hath regenerated us in Christ; and so we are regenerated in Christ out of God's

Word and spirit, by the water of eternal life, and thus we are God's children in Christ; and if we resign ourselves up to Christ, departing from our reason and will, then we are endued with Christ's body, and our will and spirit liveth from Christ, who is in us, and we in him.

23. Hence you may understand what the temptation of Christ was, *viz.* the Regenerate Man was to endure *Adam's* temptation, [to try] whether his soul could stand steadfast in God; and therefore he was proved in the *turba* [to see] whether he could stand steadfast in three Principles, and rule over the outward life; and therefore food was withdrawn from the outward life, and the inward must overpower the outward, and eat of the Word of the Lord, and sustain the outward in its own power and full omnipotency, and also keep death captive, that it might not be able to destroy the outward life: this must needs be a hard combat!

24. And the other two temptations were these, *viz.* he was tempted [to try] whether man would live in ¹full obedience, and suffer God to work in him; or whether he would exalt himself again, and be free from God, as *Lucifer* did; therefore the devil must tempt him, seeing this man was to possess his royal throne.

25. The devil complained that he could not stand, because the mother of wrathfulness drew him too hard, and therefore he was permitted to

try this man, and to set before him that which was set before himself; and if this man stood, then he should judge the devil, who was found to be a liar.

26. For he fully tried him in the *second and third temptation, whether he would ascend on high, in his own power, as himself had done, and so stirred up the anger; or whether he would place his trust and affiance in God only, and live to him, both in will and deed, as a child in obedience to the Father; and this he urged upon him, just so long as *Adam* stood in the temptation before he fell asleep.

27. And now we also must continually be so tempted and proved, and we are able to get the victory in Christ, who hath overcome; for his soul is our soul, and his flesh is our flesh, if we trust in him and give up ourselves wholly to him, as Christ gave himself up to his Father.

28. And thus, my beloved Friend, you understand what Christ's soul and body is, *viz.* that it is our soul and body if we cleave to God; but if we do not, then we are rent off; and in the outward life we belong to the spirit of this world, *viz.* to the lost and perished *Adam*; and in the soul we belong to the devil in the anger of God: But look for these things more at large in our other writings, where you shall find the whole ground of heaven, and of this world.

* "second and third temptation" (*Anfechtung*), "assault," "attack."

THE THIRTY-SEVENTH QUESTION

ent. What is the Spirit of Christ which was ¹willing, and which he commended into his Father's Hands?

1. **T**HIS is that great and excellent ²jewel; and we exceedingly rejoice that we know it, so that we are able to know ourselves what we are, and it is more worth to us than all the world; for it is that Pearl of which Christ said, ³that one sold all that he had and bought that Pearl.

2. For it is more profitable to a man than the whole world; it is more precious than the sun, for the ⁴noble stone of the wise men lieth therein; it hath the heavenly and earthly ⁵*Mysterium magnum*; and there is nothing in the world to be compared to it, but ⁶sincere simplicity, which is quiet, and bringeth forth or stirreth up no *turba*; and that hath the jewel hidden in it.

3. As gold lieth in the stone and is unconsumed, if a ⁷robber cometh not with the earthly *turba* and destroyeth it, and yet attaineth it not; so self-reason is a robber in the ⁸Mystery.

4. Therefore we may say upon good ground,

that a simple ¹plain man, who in simplicity, ¹Layman. without multiplicity of science, dependeth on God, hath the *Mysterium magnum* better and surer, and less decayed, than a high learned ²doctor, who ²Or father. soareth aloft in reason, and ³spoileth the jewel and ³Or dis-puteth, and wrangleth about it. setteth it in *Babel*; this will not be well relished, but that is nothing to us, we must speak the truth without ⁴partiality.

5. Now when we speak of Christ's spirit, reason thinketh it is the soul, or else the spirit of the outward life, which consisteth in the virtue and operation of the stars and elements; but it is not so, it is another thing wherein the image of God standeth; the outward spirit belongeth not to the Deity, but to the wonders. ⁴Or respect of persons.

6. We have spoken somewhat of it already; but because this question doth put us in mind of it again, mentioning, that when he died he commended it to his Father, therefore we must speak thereof, how it was.

7. You sufficiently perceive in what manner the soul is the ⁵centre of nature, the original of life ⁵centrum naturæ. and mobility, viz. God's fire, which should be continually converted into the eternal will of God, wherein it is originally born from the magical desire, and is a great secret come out of the eternal nothing, wherein all things are contained, even the Deity with all the three Principles, and every ⁶being that can be named.

8. And you perceive that the light and spirit of ⁶thing, essence, or substance.

the air proceed from the fire, and also that the fire doth again draw the spirit of the air into itself, and so always bloweth itself up; and so with the light, Or property. air, and ¹source of the fire, it is its own life.

9. And further, we have spoken before of the noble tincture which ariseth in the light, in which the meekness of the light consisteth, and it cometh forth from the anguish, which is as a mortification, and springeth forth afresh through the mortifying anguish, as a life having another ²property, where Or source. the property of the fire is a kind of tincture, like the driving forth of a spirit; and yet it is desiring, and thereby it attracteth the virtue of the light into itself, and maketh it an essence, viz. water.

10. And therein are two forms: One according to the source of fire, which is red, and therein the virtue, viz. *Sulphur*; and the other, which is like a thin meekness, yet having essentiality, is water; which the desiring tincture contracteth into one, and changeth it into blood.

11. Now the original in the blood, viz. fire, which is a warmth, that is, a tincture, is a life; and in the virtue of the tincture, the thin water of the life proceedeth, one ³virtue proceeding forth The outward.
The inward. from ⁴another; and the virtue doth always reassume that which goeth forth: and that which is gone forth is free from the fire, and also from the virtue; for it is gone forth, and yet it arose from the virtue.

12. And this is the true spirit which is born out

of the soul, wherein the image of God, with the divine virgin of God's wisdom, consisteth; for all understanding and knowledge lieth in this spirit; it hath the senses, and the noble life which uniteth itself with God: this spirit is so subtle that it can and may enter into God.

13. If this spirit resigneth itself up to God, and casteth away the ostentation and ¹cunning of the ¹reason, subtlety, or wit. fire of its own soul, then it attaineth the image of God, the divine body; for it putteth its will into God, and dwelleth in God with power: thus it is clothed with the divine essentiality, and is without this world in the life of God.

14. But seeing this spirit ariseth first out of the centre of nature, that is, out of the life of fire, though it is not the life of the fire, but the spirit of it; and the life of the fire standeth originally in the abyss, in the source of God's anger; therefore Christ did not commend this spirit of his to the fiery-life, but into the hands of his Father.

15. His hands are the love-desire, wherewith he embraceth our spirit when we enter into him, and commend ourselves to him.

16. For when his body was to die on the cross, and his soul was to pass through hell, through the anger of God, there the devils waited, and thought with themselves, We will surely keep the soul in our *turba* in the fire; and then Christ commended the spirit into the love of God.

17. And so the soul of Christ, with the spirit,

came into God's hand, being encompassed with the fire of anger and death; and death would have held it there; but death was destroyed and confounded.

18. For death smothered the outward [spirit], *viz.* the outward life, and then thought, Now surely the soul must remain in the *turba*: but there was one stronger in the soul, *viz.* the Word of God, which took death captive, and destroyed the anger, and quenched the wrath, with the love in the Spirit of Christ.

19. It was a poison to hell for the love of God to come into it, and smother it in the soul; also a plague, death and destruction to death; death must now suffer an eternal life to grow up in it.

20. Thus the spirit of Christ took the devil captive, and drave him out of the fire of the soul, and cast him into darkness, and shut him up under darkness, out from the fire of the soul, and out from God's fire, into the wrathful harshness and bitterness in cold: there let him warm himself, lest he freeze with cold.

21. Consider the first four forms of nature, and you will understand what the devil's mansion is; for, before Christ [came] he kept the soul captive in the *turba*, with the fire; and though he had not the spirit of the soul, yet he had the root of it in the *turba*: but then he was commanded to cease, and he was thrown out, and driven into darkness; and thus his malice was destroyed by Christ's descending into hell, and Christ became his judge.

22. Thus we have in brief described what the spirit of Christ, and our spirit, is, *viz.* not the outward spirit, but the spirit of the soul; not the soul itself, but the spirit of its life.

23. As in God the Holy Ternary is distinct, being three Persons in one essence, and yet but one only God: where the Son hath the spirit, *viz.* the life, proceeding out of his Heart and mouth; and the Heart is the flame of love; and the Father the ¹source of anger, which is allayed by the Son in ¹fountain, ²property. the love; so that in God there is but one only will and essence.

24. Thus it is also in man, and no otherwise, no, not in the least tittle; whatsoever God in Christ is, that we also are in Christ, in God; his true children: Therefore let us also commend our spirit into his hands, and so we may be able to pass through death into life, with Christ in God.

25. Therefore be not led about, and gulled with ²toys and trifles, as hitherto ye have been, in *Babel*; ²rattles, ³fooleries, ³disputed about the ³shells, ³specious shows, ³or imitation, ³or mimic tricks. soul and its spirit; one this way, and another that way; there is no ground among them, but mere fiction and opinion. ³Or prated.

26. Understanding is born in God, not in the schools from art; yet we despise it not; for art, if ⁴Or perfection. it be born in God, is a tenfold Mystery, for it ⁵Or wit, and understanding. always attaineth the ⁴tenth number in ⁵reason, ⁶Or simple layman. much better than a ⁶plain man; for it can of ⁷sum, or total. many numbers make one.⁷

27. But it standeth not in self-ability; no: one must enter in by the cross as well as the other, let him be a doctor, or a ¹mean man: God's secrets will admit no doctors, but scholars into them; yet a learned ²scholar may go very far.

Or layic.
discipulus.

28. Had but this hand the high art, and also these high gifts, you would well see it; but God will have it as it is: It is indeed his pleasure, to ³make the wisdom of this world foolishness, and to give his power to the weak, that ⁴all may bow down before him, and acknowledge, that he only is the Lord that doth whatsoever he will.

1 Cor. i. 20.

all life, or
reatures.

THE THIRTY-EIGHTH QUESTION

What are the Things that shall come to pass at the end of the World?

1. **B**ELOVED Friend, it is not fit for me to answer this your question, neither is it in my own power; and besides, it is not fit for any to ask it, for it is the secret counsel of God: none should esteem himself to be equal with God, and to foreknow all things.

2. Our knowledge * consisteth in the spirit and will of God; when that moveth, then go on in the heavenly *magia*, and enter into the wonders of the earthly: Now is the prophet born, for he standeth upon the ¹crown, and speaketh magically of the ¹Or at the beginning of the wonders, and their *turba*; and sheweth how they shall come to an end, and be destroyed, and brought again into the first. end of a time, or age.

3. For all prophets speak from the *turba*; † they discover that which is false, and declare what is better, which entereth into the will of God.

* "consisteth," lit., "stands."

† "they discover" (*sie zeigen an*), "they shew," or "they point out," "expose."

Samuel and their judges, and thought that if their doctrine were but under a worldly arm, and that they had but a king, then they would keep their Law; but it is known how they did: Did not their kings introduce the ¹*turba*, and make calves to be worshipped, and compel the people to adore their idols? This is mentioned out of my affection and good will.

15. But we give you no particular resolution of this question, you shall find enough of it in the other questions, and we dare not write any plainer.

THE THIRTY-NINTH QUESTION

What, and where is Paradise, with its Inhabitants?

1. **WE** have hinted, in the *Enochian* life, that it is in this world, yet as it were swallowed up in the Mystery; but it is not altered in itself, it is only withdrawn from our sight and our ¹source; for if our eyes were opened, we should ¹property, or _{sense.} see it.

2. Nay, God in his Ternary is with us; how then should paradise be lost? We have lost its ²source and fruit in the outward life, as the devil ²property, or _{working.} lost God, when he wilfully exalted himself as a haughty spirit, and would be lord; so it is with us.

3. When *Adam* ate of the earthly fruit of good and evil, then he also gat an earthly life, good and evil, and was driven out of the fair garden of paradise, where heavenly fruit grew, into this earthly life.

4. Many have written wonderfully of paradise, but now their blindness appears in the daylight, whom yet we condemn not, for they were seekers.

Or *seculum*. Every ¹age hath had its seekers, who have sought
 Or hidden the ²*Mysterium*; but it hath been a long time
 mystery. very dark in *Babel*.

5. Now for these two hundred years it hath
 begun to open itself again; in which time the fall
 of Antichrist * hath discovered itself, and men have
 begun to storm *Babel* on one side, but her † strong
 Or bulwark. ³ tower standeth firm still; indeed the whore hath
 worldly been somewhat discovered, yet her ⁴ beast hath but
 authority. grown the more lusty.

6. Therefore there is yet a wonderful time near
 at hand, wherein all things shall be altered: ⁵ *many*
 Ezek. *great mountains and hills shall be made plain;*
 xlviii. 20. *and a fountain shall flow out of Zion, wherein*
the afflicted and distressed shall drink and be
refreshed.

7. And they shall be led to the fresh pasture
 with a staff, and the shepherd shall rejoice with the
 sheep, that God is so gracious.

8. At that time silver and gold shall be as
 common as in *Solomon's* time, and his wisdom
 shall govern the whole earth: this is a wonder.

* "hath discovered itself," or "become evident." St
 Martin has, "*s'est annoncée*."

† "strong tower," or "stronghold."

THE FORTIETH QUESTION

*Whether is Paradise mutable, and what shall
 it be afterwards?*

1. **A**S little as God is mutable, so little is
 paradise mutable, for it is a part of the
 Deity; and when this outward dominion shall pass
 away, in the very place where the world now
 standeth, there will be mere paradise; for the
 earth will be of a heavenly essentiality, so that we
 shall be able to dwell anywhere, and be able to
 pass through and through it.

2. At the last day we shall not ascend above the
¹ place of this world, but make our abode here in ¹ *locus uni-*
 our own native country, and go into our home, *versi.*
 in another world, in another Principle, of another
² property.

² Or source.

3. For there will be no cold, nor heat any more,
 also no night: we shall be able everywhere to pass
 quite through the heavenly earth * without in-
 terruption, and then it will be paradise, and the
 tabernacle of God with man; for it is written,

³ *Behold I make all things new, a new heaven,* ³ Rev. xxi. 1,
 3. 5.

* "without interruption" (*zerreissung*), "disruption."

and a new earth, and the old shall be no more remembered.

iv. 6. 4. This earth will be ¹like a chrystalline sea, and all the wonders of the world will be seen ²wholly perspicuously; and the ³brightness of God shall be the light thereof; and the holy *Jerusalem*, the great city of God, shall be therein, where they shall offer up the calves of their lips; there shall the bright city of God with the wonders and wisdom be established; and the temple of God, xxi. 2. the ⁴new *Jerusalem*, shall be prepared upon the new earth, which is adorned from the power and wonders of God.

5. All whatever the prophets have written shall be there fulfilled; for God's word and wonders shall flourish as grass upon the new earth.

vi. 4. 6. There is no ⁵death any more, also no fear, no sorrow, no sickness; no superior, but only Christ, who will dwell with us: we shall have one communion with the angels, we shall have fruit grow according to our desire and wish.

7. There will be no old age; but one of a hundred years will be as a new-born child, and we shall live in mere delight of love.

8. All whatever is joyful will be sought after; and there the will of all will be inclined to make one another rejoice.

9. We shall lead a holy priestly life, and we shall all speak of God's wisdom and eternal wonders, for the divine *magia* hath infinite and innumerable

wonders; the more it is sought, the more there is in it; and this is the increasing of the will of God.

10. To this end God hath made himself manifest in images, viz. in angels and men, that so he might have joy in himself, and eternally rejoice with the essences of his life. *Hallelujah.*

11. Thus, my beloved Friend, we have set down, according to our gifts, a round answer to your questions; and we exhort you as a brother not to despise us, in respect of our simple speech and *¹incongruity.

¹ Or unlearnedness.

12. For we are not born of art, but of simplicity, and we speak great things in simple words: take this as a singular gift from God, you shall find more in it than in the best ²eloquence of the highest art, unless they also have their birth from this school; and then we will prescribe nothing to such, but acknowledge them for our loving brethren in Christ, with whom we have assured hope to rejoice eternally in the heavenly school, of which we here have attained a little foretaste.

² artificial, eloquent orators.

13. Yet our knowledge here is but in part; when we shall attain ³perfection, then we will say what God is, and can do. *AMEN.*

* "incongruity" (*Ungeschicklichkeit*), "awkwardness, clumsiness."

³ Or the total.

forms of the eternal nature stood from eternity, and ¹is alone known in the wisdom, in the divine ¹The soul, or the forms. *magia* as a figure or image without substance.

4. Yet that ²thing hath not been substantial, ²Or being. but essential, and hath been known in the Principle, in the flash, where the fire ariseth; but the shadow of it hath, from eternity in a figurative image, figured itself in the desiring will of God, and hath stood ³before the Ternary of ³Or in the presence of God in the *magia*, in the wisdom of God, as a the Ternary. similitude of the Holy Trinity, in which God hath manifested himself as in a glass.

5. The substance and image of the soul may be resembled to the earth, having a fair flower growing out of it, and also to the fire and light: as we see that earth is a ⁴centre, but no life; yet it is ⁴ground, essential: and a fair flower groweth out of it, ⁴or soil, or the foundation, which is not like earth, neither hath it the smell ⁴mother of that which groweth upon it. and taste of the earth, much less the figure of it, and yet the earth is the mother of the flower.

6. And so the soul also ⁵appeared out of the ⁵shone. eternal centre of nature, out of the eternal essence, with the word *Fiat* in the will of God; and was held in the *Fiat*, so that it ⁵appeared as a fiery eye, and similitude of the first Principle, in a creaturely form and substance.

7. And from this eye went the glance of its fire, as light doth from fire; and in this glance of its own fire, the eternal image, which is in the wisdom of God, was seen and conceived by the will of the

A SHORT SUMMARY APPENDIX OF THE SOUL,

THE IMAGE OF THE SOUL, AND OF THE TURBA, WHICH IS THE DESTROYER OF THE IMAGE

Written by the same Author J. B.

In a Short Summary Appendix, of which in the other writings of this Author is written fundamentally and at large.

1. **T**HE soul is an eye in the eternal abyss, a similitude of eternity, a perfect figure and image of the first Principle, and resembleth God the Father in his Person, as to the eternal nature.

2. The essence and substance of it, merely and purely as it is in itself, is first the wheel of nature, as to the first four ¹forms.

3. For the Word of the Lord ²comprised the soul, by the eternal *Fiat* in the eternal will of the Father, in the centre of the eternal nature, and opened it with the Holy Ghost, or blew it up as a fire, which lay hid in the eternity, and wherein all

Heart of God in the second Principle; that is, by the Word *Fiat* of the second Principle, in the love and power of the Holy Trinity, whence the Holy Ghost proceedeth.

8. And thus the soul was a whole similitude and image of the Holy Trinity: here we must take the soul for the centre of nature, and its fiery life for the first Principle; but the sprout, or the image of the soul, which is a similitude of God, buddeth forth from the soul, as a flower from the earth, and is comprised by the Holy Ghost; for it is his mansion.

9. Now if the soul putteth its imagination out from itself (we mean out from its ¹source of fire), into the light of God, then it receiveth the light, as the moon doth the glance of the sun; and so its image standeth in the Majesty of God, and the soul in the light of God, and its fiery property is changed into meekness and fervent love; and then it is known to be * the child of God.

10. But seeing the soul is essential, and its own substance a desire, it is plain that it consists in two *Fiats*; one of them is its corporeal propriety, and the other is the second Principle, proceeding from God's will which is in the soul, in which God desireth to have ²it his image and similitude.

11. To which end God's desiring is as a *Fiat* in the centre of the soul, and continually draweth

* "the child of God," lit., "the will of God."

the will of the soul towards the Heart of God: for the ¹longing of God would have the soul; and, on the contrary, the centre in the power of the fire would have it. ¹ pleasure, will, or desire

12. For the life of the soul hath its original in the fire, and that makes the striving for the image of the soul: and which of these two forms, whether it be the fire, or meekness of love that overcometh, that will be the quality of the soul; and as the quality of the will of the soul is, such an image will the soul have.

13. And we must know that if the will of the soul changeth itself, then its form will be also changed; for if the ²source of the soul be fiery, then it hath also a fiery image. ² property.

14. But if the soul turneth its imagination into the centre, into the strong ³astringency and bitterness, then its fair image is also captivated in the dark astringency, and infected with the astringent wrath. ³ Or harshness.

15. And then this wrath is a *turba*, which possesseth the image, and destroyeth the similitude of God; for in God there is love, light, and meekness: but in this image there is darkness, astringency, and bitterness, and the essential ⁴source is fire, proceeding from the essences of ⁴quality or property. wrath; and then this image belongeth not to the kingdom of God, so long as it continueth in this ⁵source and form in the darkness.

16. Further, fire is a similitude of the soul: ⁵quality, condition, or property.

the soul is an essential fire, and the flash of the fire is the life of it: The soul resembleth a globe, or an eye, of fire.

17. The burning fire in the source signifieth the first Principle and the life, yet the fire is not the life; but the spirit of the source which ariseth from the fire, and proceedeth from the fire-like air, that is the true spirit of the source of the life of the fire, which continually bloweth the fire up again, and maketh it burn.

18. Now the fire shineth, and giveth light out of the source, and dwelleth in the source where it shineth, and the source comprehendeth not the light; and this signifieth the second Principle, wherein God dwelleth.

Or virtne. 19. For we know that the ¹power is in the light, and not in the fire; the fire only giveth essences to the light, and the life, or the light produceth meekness and substantiality, viz. water.

20. Now we understand that there is a ²meek life in the light, without ³source, and yet itself is an imperceptible source; it is nothing but a longing or desire of love.

21. Which source we account a tincture, in which the budding and blossoming hath its original, yet the fire is the cause of it, and the meekness is a cause of the substantiality; for the desire of love in the light attracteth it, and keepeth it, so that it becometh a substance; but the desire of fire consumeth the substantiality.

22. Also we must conceive, that as the soul is purely and alone in the centre, it is an essential fire in the eye of eternity; and yet that eye desireth a figure and image of the wisdom of God.

23. And the image is in its desire, in its imagination; for the ¹Word *Fiat* hath * comprehended it. ¹ *Verbum Fiat* that it might be a similitude of the eternal wisdom of God, wherein he dwelleth, and wherein he may manifest himself by his spirit, and whatever hath been in his eternal counsel.

24. Thus the Majesty of God flameth in the image, in the essential fire, if the essential fire † putteth its desire into the Majesty; but if not, then the image is ²raw and naked without God, ² void, or empty. and the tincture is false.

25. For the image standeth in the tincture, and hath its original in the tincture, in the light, not in the source of the fire: and as the Heart or Word of God hath its original in the light of the Majesty, in the eternal tincture of the fire of the Father, so hath the image of the soul.

26. The image dwelleth in the fire of the soul, as light dwelleth in the fire; but it hath another Principle, as the light is such a source as is different from fire.

27. And so the true image of God dwelleth in the light of the fire of the soul; which light the fiery soul must create in the fountain of the love of

* "comprehended" (*ergriffen*), "seized," "taken hold of."

† "putteth" (*einführt*), "introduceth."

God, in the Majesty, by putting and yielding its imagination into it.

28. And if the soul do not so, but putteth its imagination into itself, into its wrathful form of the source of the fire, and not into the fountain of love, into the light of God, then its own source of ¹sourness, astringency, and bitterness riseth up; and the image of God becometh a *turba*, and swalloweth up the image of God in the wrath.

29. And then the astringent *Fiat*, in the fiery essence of the soul, figureth for the soul an image of the imagination that is in its will: whatsoever the essential fire of the soul desireth, that will be figured in the soul, *viz.* * earthly figures: that which the will of the heart casteth itself into, that image the *Fiat* of the soul will make; that is, as far as the third Principle, and the spirit of the stars and elements have power.

30. So that if the will of the soul casteth itself into the kingdom of this world, then the outward kingdom hath power to bring its imagination into the inward Principle; and if the inward *Fiat* perceiveth that in the fire of the soul, then it becometh pregnant with it, and retaineth it.

31. And then the soul hath the image of a beast in the third Principle, and that cannot be destroyed

* "earthly figures," etc., lit., "earthly figures, wherein the soul's will entereth, as avarice, pride, or whatever it may be wherein the will of the heart casteth itself into."

for ever, except the will of the soul returneth again out of the earthly lust, and pierceth into the love of God again, and then it getteth the image of God again, which may be done only in this life, while the soul is essentially in its ¹æther, in ¹ground, or the growing of its tree; but after this life it cannot ^{soil, or bed of earth.} be done.

32. Thus you may understand what the soul, spirit, image, and *turba* are. The soul dwelleth in itself, and is an essential fire; and its image standeth in itself, in the imagination in the light of the soul, if it cleave to God; if not, then it is in anxiety in the wrath of darkness, and is an * abominable ²image, or an image of the devil. ² vizard, or monster.

33. The *turba* of the soul, which destroyeth the divine image, is the essential wrathfulness; and it is caused by the imagination, or false love and ³representation, and therefore all lieth in the ³Or imaging. imagination: the image consisteth in that which we permit to come into our desire.

34. It is very necessary for us to strive continually against the earthly reason of flesh and blood, and to yield the spirit of our wills into the mercy and love of God, and always cast ourselves into the will of God, and not account earthly ⁴goods and pleasure our treasure, setting our ⁴Or profit. desire therein, which will destroy the image; for it is a *turba* of the image of God, and bringeth earthly properties into the image.

* "abominable image" (*Larva*), "mask," or "larva" grub.

Or to
conclude.

35. ¹To sum up all: Christ said, ²*Where your treasure is, there will your heart be also*; according to which ³*God will judge the secrets of mankind*, and sever the clean from the unclean; and give that which is false to the *turba* of the fire to be devoured; and that which is holy, which is entered into God he will introduce into his kingdom. *AMEN.*

THE
CLAVIS,
OR
KEY.

OR,

An Exposition of some principall Matters, and words in the writings of JACOB BEHMEN.

Very usefull for the better apprehending, and understanding of this Booke.

Written in the Germane Language, in March, and Aprill, ANNO. 1624.

BY

JACOB BEHMEN.

Also called,

Teutonicus Philosophus.

Printed in the yeare. 1647.

THE PREFACE
TO THE
READER OF THESE WRITINGS

1. IT is written, *The natural man* ¹perceiveth ¹under-standeth, or receiveth not, *not the things of the spirit, nor the Mystery of the kingdom of God, they are foolishness unto him, neither can he know them*: therefore I admonish and exhort the Christian lover of Mysteries, if he will study these high writings, and read, search, and understand them, that he do not read them outwardly only, with sharp speculation and meditation; for in so doing, he shall remain in the outward imaginary ground only, and obtain no more than a ²counterfeit colour of them.

2. For a man's own reason, without the light of God, cannot come into the ground [of them], it is impossible; let his wit be never so high and subtle, it apprehendeth but as it were the shadow of it in a glass. ² Or feigned shadow of them.

3. For Christ saith, *Without me you can do nothing*; and he is the Light of the World, and the Life of men.

4. Now if any one would search the divine ground, that is, the divine ¹ revelation, he must first consider with himself for what end he desireth to know such things; whether he desireth to practise that which he might obtain, and bestow it to the glory of God and the welfare of his neighbour; and whether he desireth to die to earthliness, and to his own will, and to live in that which he seeketh and desireth, and to be one spirit with it.

5. If he have not a purpose, that if God should reveal himself and his Mysteries to him, he would be one spirit and have one will with him, and wholly resign and yield himself up to him, that God's spirit might do what he pleaseth with him. and by him, and that God might be his knowledge, will, and ² deed, he is not yet fit for such knowledge and understanding.

6. For there are many that seek Mysteries and hidden knowledge, merely that they might be respected and highly esteemed by the world, and for their own gain and profit; but they attain not this ground, where *the spirit searcheth all things, even the deep things of God*: as it is written.

7. It must be a totally resigned and yielded will, in which God himself searcheth and worketh, and which continually pierceth into God, in yielding and resigned humility, seeking nothing but his eternal native country, and to do his neighbour

service with it; and then it may be attained. And he must begin with effectual repentance and amendment, and with prayer, that his understanding might be opened from within; for then the inward will bring itself into the outward.

8. But when he readeth such writings, and yet cannot understand them, he must not presently throw them away, and think it is impossible to understand them; no, but he must turn his mind to God, beseeching him for grace and understanding, and read again; and then he shall see more and more in them, till at length he be drawn by the power of God into the very depth itself, and so come into the supernatural and supersensual ground, *viz.* into the eternal unity of God; where he shall hear unspeakable but effectual words of God, which shall bring him back and outward again, by the divine effluence, to the very grossest and meanest matter of the earth, and then back and inwards to God again; then the spirit of God searcheth all things with him, and by him; and so he is rightly taught and * driven by God.

9. But since the lovers desire a *Clavis*, or key of my writings, I am ready and willing to pleasure them in it, and will set down a short description of the ground of those strange words; some of which are taken from nature and ¹ sense, and ¹ *ex sensu*, some are the words of strange ² masters, which ² artists, or mystical authors.

* "driven" (*getrieben*), "led, actuated."

¹ Or manifestation.

² Or working.

I have tried according to sense, and found them good and fit.

10. Reason will stumble, when it seeth heathenish terms and words used in the explanation of natural things, supposing we should use none but Scripture phrase (or words borrowed from the Bible); but such words will not always ply and square themselves to the fundamental exposition of the properties of nature, neither can a man express the ground with them: Also the wise *Heathen* and *Jews* have hidden the deep ground of nature under such words, as having well understood that the knowledge of nature is not for every one, but it belongeth to those only, whom God ¹ by nature hath chosen for it.

11. But none need stumble at it; for when God revealeth his Mysteries to any man, he then also bringeth him into a mind and faculty how to express them, as God knoweth to be most necessary and profitable in every ² age, for the setting of the confused tongues and opinions upon the true ground again: Men must not think that it cometh by chance, or is done by human reason.

12. The ³ revelations of divine things are opened by the inward ground of the spiritual world, and brought into visible forms, just as the Creator will manifest them.

13. I will write but a short description of the divine ⁴ manifestation, yet as much as I can comprehend in brief; and expound the strange words for

the better understanding of our books; and set down here the sum of those writings, or a model or epitome of them, for the consideration and help of beginners: The further exposition of ¹ it ¹ the divine manifestation, or revelation.

JACOB BEHMEN.

THE CLAVIS OR KEY;
OR,
AN EXPOSITION OF SOME PRINCIPAL
WORDS AND MATTERS.

*How God is to be considered without Nature
and Creature.*

14. *M*OSES saith, The Lord our God is but one only God. In another place it is said, Of him, through him, and in him are all things: in another, Am not I he that filleth all things? And in another, Through his Word are all things made, that are made. Therefore we may say that he is the original of all things: He is the eternal * unmeasurable Unity.

15. For example, when I think what would be in the place of this world, if the four elements and the starry firmament, and also nature itself, should perish and cease to be, so that no nature or creature were to be found any more; I find there would remain this eternal Unity, from which nature and creature have received their original.

* "unmeasurable." In the 1730 edition the word "*unwandelbar*," "immutable," is added between brackets.

16. So likewise, when I think with myself what is many hundred thousand miles above the starry firmament, or what is in that place where no creature is, I find the eternal unchangeable Unity is there, which is that only Good, which hath nothing either before or after it, that can add anything to it, or take anything away from it, or from which this Unity could have its original: There is neither *ground, time, nor place, but there is the only eternal God, or that only Good, which a man cannot express.

A further Consideration, How this one God is Threefold.

¹ Or *trine*.

17. The Holy Scripture sheweth us that this only God is ¹threefold, *viz.* one only threefold essence, having three manners of workings, and yet is but one only essence, as may be seen in the outflow power and virtue which is in all things, if any do but observe it: but it is especially represented to us in fire, light, and air; which are three several ²sorts of workings, and yet but in one only ground and substance.

² subsistent forms.

18. And as we see that fire, light, and air, arise from a candle (though the candle is none of the three, but a cause of them), so likewise the eternal Unity is the cause and ground of the eternal Trinity, which manifesteth itself from the Unity, and bringeth forth itself, *First*, in desire, or will;

1. Father.
2. Son.
3. Holy Ghost.

* "ground, time nor place," lit., "ground, limit nor place."

Secondly, pleasure, or delight; *Thirdly*, proceeding, or outgoing.

19. The desire, or will is the Father; that is, the stirring or manifestation of the Unity, whereby the Unity willeth or desireth itself.

20. The pleasure, or delight is the Son; and is that which the will willeth and desireth, *viz.* his love and pleasure, as may be seen at the baptism of our Lord Jesus Christ, when the Father witnessed, saying, *This is my ¹beloved Son, in whom ¹O: love. I ²am well pleased; hear ye him.*

² have pleasure.

21. The delight is the ³compressure in the will, whereby the will in the Unity bringeth itself into a place and working, wherewith the will willeth and worketh; and it is the ⁴feelingness and virtue ⁴Or perception of the will.

³ Or impressure of the will.

22. The will is the Father, that is, the stirring desire; and the delight is the Son, that is, the virtue and the working in the will, with which the will worketh; and the Holy Ghost is the proceeding will, through the delight of the virtue, that is, a life of the will and of the virtue and delight.

23. Thus there are three sorts of workings in the eternal Unity, *viz.* the Unity is the will and desire of itself: the delight is the working substance of the will, and an eternal joy of perceptibility in the will; and the Holy Ghost is the proceeding of the power: the similitude of which may be seen in a ⁵plant.

⁵ Or herb.

24. The ⁶magnet, *viz.* the essential desire of ⁶Or loadstone.

nature, that is, the will of the desire of nature, ¹compresseth itself into an *ens* or substance, to become a plant, and in this compression of the desire becometh feeling, that is, working; and in that working the power and virtue ariseth, wherein the magnetical desire of nature, *viz.* the outflow will of God, worketh in a natural way.

25. In this working perceptibility the magnetical desiring will is elevated and made joyful, and goeth forth from the working power and virtue; and hence cometh the growing and smell of the plant: and thus we see a representation of the Trinity of God in all ²growing and living things.

26. If there were not such a desiring perceptibility, and outgoing operation of the Trinity in the eternal Unity, the Unity were but an eternal stillness, a Nothing; and there would be *no nature, nor any colour, shape, or figure; likewise there would be nothing in this world; without this threefold working there could be no world at all.

Of the Eternal Word of God.

27. The Holy Scripture saith, God hath made all things by his eternal Word; also it saith, That Word is God, *John* 1, which we understand thus:

28. The Word is nothing else but the ³out-breathing will, from the power and virtue; a various dividing of the power into a multitude

* "no nature," lit., "no nature nor creature."

of powers; a distributing and outflowing of the Unity, whence knowledge ariseth.

29. For in one only substance, wherein there is no variation or division, but is only one, there can be no knowledge; and if there were knowledge, it could know but one thing, *viz.* itself: but if it parteth itself, then the dividing will goeth into multiplicity and variety; and each parting worketh in itself.

30. Yet because Unity cannot be divided and parted asunder therefore the separating consisteth and remaineth in the outbreathing will in the Unity; and the separation of the breathing giveth the different variety, whereby the eternal ¹Will, ¹Father together with the ²Delight and ³Proceeding, ²Son, entereth into the ⁴knowledge or understanding ³Holy Ghost, ⁴Or science, of infinite forms, *viz.* into an eternal, perceptible, working, sensual ⁴knowledge of the powers; where always in the division of the will, in the separation, one sense or form of the will seeth, feeleth, tasteth, smelleth, and heareth the other; and yet it is but one sensual working, *viz.* the great joyous band of love, and the most pleasant only eternal ⁵Being.

⁵ Essence, or substance.

Of the Holy Name JEHOVA.

31. The ancient Rabbins among the *Jews* have partly understood it; for they have said that this name is the highest, and most holy name of God; ⁶by which they understand the working Deity in sense: and it is true, for in this working sense ⁶Or Jehova is the sensual name of the working Deity.

lieth the true life of all things in time and eternity, in the ground and abyss; and it is God himself, viz. the divine working perceptibility, sensation, *¹invention, science, and love; that is, the true understanding in the working Unity, from which spring the five senses of the true life.

¹ finding knowledge.

32. Each letter in this name intimateth to us a peculiar virtue and working, that is, a ²form in the working power.

² difference, or distinction.

J

33. For **I** is the effluence of the eternal indivisible Unity, or the †sweet gracefulness of the ground of the divine power of becoming ‡³somethingness.

³ I, I-hood, self, or selfness.

E

34. **E** is a threefold **I**, where the Trinity shutteth itself up in the Unity; for the **I** goeth into **E**, and joineth **I E**, which is an outbreathing of the Unity in itself.

H

35. **H** is the Word, or ⁴breathing of the Trinity of God.

* "invention, science" (*Wissenschaft*), "knowledge."

† "sweet gracefulness" (*Heiligkeit*), "holiness." Both 1682 and 1730 editions have the latter word, but the 1730 has also, in brackets, "*Huldigkeit*," "grace," or "graciousness."

‡ "somethingness" (*Ichheit*), "I-ness," or own-ness; the same applies to the following pars. where the word "somethingness" is used.

O

36. **O** is the circumference, or the Son of God, through which the **I E** and the **H**, or breathing, out-speaketh; from the compressed delight of the power and virtue.

V

37. **V** is the joyful effluence from the ¹breath-¹ Or speaking, ing, that is, the proceeding spirit of God.

A.

38. **A** is that which is proceeded from the power and virtue, viz. the wisdom; a subject of the Trinity; wherein the Trinity worketh, and wherein the Trinity is also manifest.

39. This name is nothing else but an out-speaking, or expression of the threefold working of the holy Trinity in the Unity of God. Read further of this in the Exposition of the *Table of the three Principles of the Divine Manifestation*.

Of the Divine Wisdom.

40. The Holy Scripture saith, The wisdom is the breathing of the divine power, a ray and breath of the Almighty; also it saith, God hath made all things by his wisdom; which we understand as followeth.

41. The wisdom is the outflown Word of the

divine power, virtue, knowledge, and holiness; * a subject and resemblance of the infinite and unsearchable Unity; a substance wherein the Holy Ghost worketh, formeth, and modelleth; I mean, he formeth and modelleth the divine understanding in the wisdom; for the wisdom is the passive, and the spirit of God is the active, or life in her, as the soul in the body.

42. The wisdom is the great Mystery of the divine nature; for in her the powers, colours, and virtues are made manifest; in her is the variation of the power and virtue, viz. the understanding: she is the divine understanding, that is, the divine ¹vision, wherein the Unity is manifest.

43. She is the true divine chaos, wherein all things lie, viz. a divine imagination, in which the ²ideas of angels and souls have been seen from eternity, in a divine type and resemblance; yet not then as creatures, but in resemblance, as when a man beholdeth his face in a glass: therefore the angelical and human *idea* did flow forth from the wisdom, and was formed into an image, as *Moses* saith, God created man in his image; that is, he created the body, and breathed into it the breath of the divine effluence, of divine knowledge, from all the three Principles of the divine manifestation.

* "a subject and resemblance" (*Gegenwurf*), lit., "a counter-throw." Reflection or reproduction, counter-effluence.

Of the ¹Mysterium Magnum.

¹ Or Great Mystery.

44. The *Mysterium magnum* is a subject of the wisdom, where the breathing word, or the working willing power of the divine understanding, floweth forth through the wisdom, wherein also the Unity of God together floweth out, to its manifestation.

45. For in the *Mysterium magnum* the eternal nature ariseth; and two ²substances and wills are always understood to be in the *Mysterium magnum*: the first substance is the Unity of God, that is, the divine power and virtue, the outflowing wisdom.

² essences, or beings.

46. The second substance is the separable will, which ariseth through the breathing and out-speaking word; which will hath not its ground in the Unity, but in the mobility of the effluence and out-breathing, which bringeth itself into one will, and into a desire to nature, viz. into the properties as far as fire and light: in the fire the natural life is understood; and in the light the holy life, that is, a manifestation of the Unity, whereby the Unity becometh a love-fire, or light.

47. And in this place or working God calleth himself a loving, merciful God, according to the sharpened fiery burning love of the Unity; and an angry ³jealous God, according to the fiery ground, ³ Or zealous. according to the eternal nature.

48. The *Mysterium magnum* is that *chaos*, out of which light and darkness, that is, the foundation

Or contemplation.

forms, or images.

of heaven and hell is flown, from eternity, and made manifest; for that foundation which we now call hell (being a Principle of itself), is the ground and cause of the fire in the eternal nature; which fire, in God, is only a burning love; and where God is not manifested in a thing, according to the Unity, there is an anguishing, painful, burning fire.

49. This burning fire is but a manifestation of the life, and of the divine love; by which the divine love, viz. the Unity, ¹ kindleth up, and sharpeneth itself for the fiery working of the power of God.

50. This ground is called *Mysterium magnum*, or a *chaos*, because good and evil arise out of it, viz. light and darkness, life and death, joy and grief, salvation and damnation.

51. For it is the ground of souls and angels, and of all eternal creatures, evil as well as good; it is a ground of heaven and hell, also of the visible world, and all that is therein: therein have lain all things in one only ground, as an image lieth hid in a piece of wood before the artificer doth carve it out and fashion it.

52. Yet we cannot say that the spiritual world hath had any beginning, but hath been manifested from eternity out of that *chaos*; for the light hath shone from eternity in the darkness, and the darkness hath not comprehended it; as day and night are in one another, and are two, though in one.

53. I must write distinctly as if it had a beginning, for the better consideration and apprehension

of the divine ground of the divine manifestation; and the better to distinguish nature from the Deity; also for the better understanding, from whence evil and good are come, and what the ¹ Being of all ¹ Essence of all essences, beings is.

Of the ² Centre of the Eternal Nature. ² Centrum.

54. By the word ² centre, we understand the first beginning to nature, viz. the most inward ground, wherein the ³ self-raised will bringeth itself, by a ³ Or own reception, into ⁴ somethingness, viz. into a natural ⁴ I-hood, or working; for nature is but a tool and instrument of ⁴ I-ness, or God, which God's power and virtue worketh with, ⁴ own-ness. and yet it hath its own ⁵ motion from the outflow ⁵ Or emanation will of God: thus the centre is the point or ground of the own receivingness to somethingness; from whence something cometh to be, and from thence the seven properties proceed.

Of the Eternal Nature, and its Seven Properties.

55. Nature is nothing but the properties of the receivingness of the own arisen desire; which desire ariseth in the ⁶ variation of the breathing word (that ⁶ Or separation, is, of the breathing power and virtue), wherein the properties bring themselves into substance; and this substance is called a natural substance, and is not God himself.

56. For though God dwelleth ⁷ through and ⁷ Or thoroughly through nature, yet nature comprehendeth him ⁷ inhabiteh, ⁷ totaliter. but so far as the Unity of God yieldeth itself into,

¹ Or over-inflameth.

and communicateth itself with, a natural substance, and maketh itself substantial, *viz.* a substance of light, which worketh by itself in nature, and pierceth and penetrateth nature; or else the Unity of God is incomprehensible to nature, that is, to the desirous receivingness.

¹ Or consisteth.

57. Nature ¹ariseth in the outflown word of the divine perception and knowledge; and it is a continual framing and forming of sciences and perception: whatsoever the word worketh by the wisdom, that nature frameth and formeth into properties: Nature is like a carpenter, who buildeth a house, which the mind figured and contrived before in itself; so it is here also to be understood.

² Or model-
leth.

58. Whatsoever the eternal mind ²figureth in the eternal wisdom of God in the divine power, and bringeth into an *idea*, that, nature frameth into a property.

59. Nature, in its first ground, consisteth in seven properties; and these seven divide themselves into infinite.

The First Property.

60. The First property is the desire which causeth and maketh ³harshness, sharpness, hardness, cold, and substance.

³ Or astringency.

The Second Property.

61. The Second property is the stirring or attraction of the desire; it maketh ⁴stinging, breaking, and dividing of the hardness; it cutteth asunder

⁴ Or pricking.

the attracted desire, and bringeth it into multiplicity and variety; it is a ground of the bitter pain, and also the true root of life; it is the ¹*Vulcan* that ²faber, or smith, striketh fire.

The Third Property.

62. The Third property is the perceptibility and feelingness in the breaking of the harsh hardness; and it is the ground of anguish, and of the natural will, wherein the eternal will desireth to be manifested; that is, it will be a fire or light, *viz.* a flash or shining, wherein the powers, colours, and virtues of the wisdom may appear: in these three first properties consisteth the foundation of anger, and of hell, and of all that is ²wrathful.

² grim, fierce, cruel, odious, or evil.

The Fourth Property.

63. The Fourth property is the fire, in which the Unity appeareth, and is seen in the light, that is, in a burning love; and the wrath in the ³essence ⁴operation, or property, of fire.

The Fifth Property.

64. The Fifth property is the light, with its virtue of love, in and with which the Unity worketh in a natural substance.

The Sixth Property.

65. The Sixth property is the sound, voice, or natural understanding, wherein the five senses work spiritually, that is, in an understanding natural life.

The Seventh Property.

66. The Seventh property is the subject, or the ¹contence of the other six properties, in which they work, as the life doth in the flesh; and this seventh property is rightly and truly called the ground or place of nature, wherein the properties stand in one only ground.

¹ compass, conclusion, comprising, or continent.

The First SUBSTANCE in the Seven Properties.

67. We must always understand two substances in the seven properties: we understand the first, according to the abyss of these properties, to be the divine ²Being; that is, the divine will with the outflowing Unity of God, which together floweth forth through nature, and bringeth itself into the receivingness to sharpness, that the eternal love may become working and sensible thereby, and that it may have something which is passive, wherein it may manifest itself, and be known; and of which also it might be desired and beloved again, viz. the ³aching passive nature, which in the love is changed into an eternal joyfulness: and when the love in the fire manifesteth itself in the light, then it ^{*}inflameth nature, as the sun a plant, and the fire ⁴iron.

² Essence, or substance.

³ Or painful.

⁴ a red-hot iron.

* "inflameth nature," lit., "inflameth nature and penetrateth it."

The Second SUBSTANCE.

68. The Second substance is nature's own substance, which is ¹aching and passive, and is the ¹painful tool and instrument of the agent; for where no passiveness is, there is also no desire of deliverance, or of something better; and where there is no desire of something better, there a thing resteth within itself.

69. And therefore the eternal Unity bringeth itself by its effluence and separation into nature, that it may have an object, in which it may manifest itself, and that it may love something, and be again beloved by something, that so there may be a perceiving, or sensible working and will.

*An Explanation of the Seven Properties of Nature.**§ The First Property.*

70. **T**HE First property is a desirousness, like that of a ²magnet, viz. the compression of ²Or load-stone. the will; the will desireth to be something, and yet it hath nothing of which it may make something to itself; and therefore it bringeth itself into a receivingness of itself, and compresseth itself to something; and that something is nothing but a

magnetical hunger, a harshness, like a hardness, whence even hardness, cold, and substance arise.

71. This compression or attraction overshadoweth itself, and maketh itself a darkness, which is indeed the ground of the eternal and temporary darkness : At the beginning of the world, salt, stones, and bones, and all such things were produced by this sharpness.

☿ *The Second Property.*

72. The Second property of the eternal nature ariseth from the first, and it is the drawing or motion in the sharpness ; for the magnet maketh hardness, but the motion breaketh the hardness again, and is a continual strife in itself.

73. For that which the desire compresseth and maketh to be something, the motion cutteth asunder and divideth, so that it cometh into forms and images ; between these two properties ariseth the bitter ¹ woe, that is, the sting of perception and feeling.

74. For when there is a motion in the sharpness, then the property is the ² aching, and this is also the cause of sensibility and pain ; for if there were no sharpness and motion, there would be no sensibility : this motion is also a ground of the air in the visible world, which is manifested by the fire, as shall be mentioned hereafter.

75. Thus we understand that the desire is the ground of somethingness, so that something may

come out of nothing ; and thus we may also conceive that the desire hath been the beginning of this world, by which God hath brought all things into substance and being ; for the desire is that by which God said, ¹ *Let there be.* The desire is ¹ *Or Fiat.* that *Be it*, which hath made something where nothing was, but only a spirit ; it hath made the *Mysterium magnum* (which is spiritual) visible and substantial, as we may see by the elements, stars, and other creatures.

76. The Second property, that is, the ² motion, ³ *Or stirring.* was in the beginning of this world the separator or divider in the powers and virtues, by which the Creator, *viz.* the will of God, brought all things out of the *Mysterium magnum* into form ; for it is the outward movable world, by which the supernatural God made all things, and brought them into form, figure, and ³ shape.

³ *Or image.*

♂ *The Third Property.*

77. The Third property of the eternal nature is the anguish, *viz.* that ⁴ will which hath brought ⁴ *Or Velle.* itself into the receivingness to nature and somethingness : when the own will standeth in the sharp motion, then it cometh into anguish, that is, into sensibility ; for without nature it is not feelable, but in the movable sharpness it becometh feeling.

78. And this feelingness is the cause of the fire, and also of the mind and senses ; for the own

natural will is made volatile by it, and seeketh rest; and thus the separation of the will goeth out from itself, and pierceth through the properties, from whence the taste ariseth, so that one property tasteth and feeleth the other.

79. It is also the ground and cause of the senses, in that one property penetrateth into the other, and kindleth the other, so that the will knoweth whence the passiveness cometh; for if feeling were not, the will could know nothing of the properties, for it were alone: and thus the will receiveth nature into it, by feeling the sharp motion in itself.

80. This motion is in itself like a turning wheel; not that there is such a turning and winding, but it is so in the properties; for the desire attracteth into itself, and the motion thrusteth forwards out of itself, and so the will, being in this anguish, can neither get inwards nor outwards, and yet is drawn both out of itself and into itself; and so it remaineth in such a ¹posture, as would go into itself and out of itself, that is, over itself and under itself, and yet can go no whither, but is an anguish, and the true foundation of hell, and of God's anger; for this anguish standeth in the dark sharp motion.

81. In the creation of the world the sulphur-
²Or property. spirit, with the matter of the sulphureous ²nature, was produced out of this ground; which sulphur-spirit is the natural life of the earthly and elementary creatures.

¹ form, manner, or condition.



82. The wise heathen have in some measure understood this ground, for they say, that in ¹Sulphur, ²Mercury, and ³Sal, all things in this world consist; wherein they have not looked upon the matter only, but upon the spirit, from which such matter proceedeth: for the ground of it consisteth not * in salt, quicksilver, and brimstone, they mean not so, but they mean the spirit of such properties; in that, everything indeed consisteth, whatsoever liveth and groweth and hath being in this world, whether it be spiritual or material.

83. For they understand by *Salt*, the sharp magnetical desire of nature; and by *Mercury*, they mean the motion and separation of nature, by which everything is ⁴figured with its own signature; and by *Sulphur*, they mean the perceiving [sensible] ⁶willing and growing life.

84. For in the sulphur-spirit, wherein the fiery life burneth, the oil lieth; and the quintessence lieth in the oil, viz. the fiery *Mercury*, which is the true life of nature, and which is an effluence from the word of the divine power and motion, wherein the ground of heaven is understood; and in the quintessence there lieth the tincture, viz. the paradisaical ground, the outflown word of the divine power and virtue, wherein the properties lie in ⁶equality.

85. Thus, by the Third property of nature, which is the anguish, we mean the sharpness and
⁶temperature or harmony.

* "in salt" (*im groben sale*), "in gross salt."

¹  ² 
¹ Spiritual
² corporeality.
³ The word
⁴ speaking.
⁵ The gross
⁶ palpable corporeality

⁴ Or: marked with its own signature.
⁵ Or: living
⁶ Or: willing

painfulness of the fire, viz. the burning and consuming; for when the will is put into such a sharpness it will always consume the cause of that sharpness; for it always *¹striveth to get to the Unity of God again, which is the rest; and the Unity thrusteth itself with its effluence to this motion and sharpness; and so there is a continual conjoining for the manifestation of the divine will, as we always find in these three, viz. in salt, brimstone, and oil, a heavenly in the earthly; and whosoever doth but truly understand it, and considereth the spirit, shall find it so.

86. For the soul of a thing lieth in the sharpness, and the true life of the sensual nature and property lieth in the motion, and the powerful spirit which ariseth from the tincture lieth in the oil of the *Sulphur*: Thus a heavenly always lieth hidden in the earthly, for the invisible ²spiritual world came forth with and in the creation.

⊙ *The Fourth Property.*

87. The Fourth property of the eternal nature is the spiritual fire, wherein the light, that is, the Unity, is made manifest; for the ³glance of the fire ariseth and proceedeth from the outflow Unity, which hath incorporated and united itself with the natural desire; and the burning property

* "striveth," "throngeth after," "thrusteth itself"; these are renderings of the one word "*dringen*," which implies an urge, a forceful penetration.

of fire, viz. the heat proceedeth from the sharp devouringness of the first three properties; which cometh to be so as followeth.

88. The eternal Unity (which I also in some of my writings call the liberty) is the soft and still tranquillity, being amiable, and as a soft comfortable ease, and it cannot be expressed how soft a tranquillity there is without nature in the Unity of God; but the three properties (in order) to nature are sharp, painful, and horrible.

89. In these three painful properties the outflow will *consisteth, and is produced by the Word or divine breathing, and the Unity also is therein; therefore the will longeth earnestly for the Unity, and the Unity longeth for the sensibility, viz. for the fiery ground: thus the one longeth to get into the other; and when this longing is, there is as it were a ¹cracking noise or flash of lightning, as ¹crashing. when we strike steel and a stone together, or pour water into fire: this we speak by way of similitude.

90. In that flash the Unity feeleth the sensibility, and the will receiveth the soft tranquil Unity; and so the Unity becomes a shining glance of fire, and the fire becometh a burning love, for it receiveth ²the *ens* and power from the soft Unity: ²Or entity. in this kindling the darkness of the magnetical compressure is †pierced through with the light, so

* "consisteth" (*stehet*), "stands," or "is."

† "pierced through" (*durchdrungen*), "penetrated," or "permeated."

that it is no more known or discerned, although it remaineth in itself eternally in the compressure.

91. Now two eternal Principles arise here, *viz.* the darkness, harshness, sharpness, and pain dwelling in itself; and the feeling, power and virtue of the Unity in the light; upon which the scripture saith, that God (that is, the eternal Unity) dwelleth in a light to which none can

¹ Or approach. ¹ come.

92. For so the eternal Unity of God manifesteth itself through the spiritual fire, in the light, and this light is called Majesty; and God (that is, the supernatural Unity) is the power and virtue of it.

93. For the spirit of this fire receiveth *ens* [or virtue] to shine, from the Unity, or else this fiery ²ground would be but a painful, horrible hunger, and pricking desire; and it is so indeed, when the will breaketh itself off from the Unity, and will live after its own desire, as the devils have done, and the false soul still doth.

² Or spirit.

94. And thus you may here perceive two Principles: the first is the ground of the burning of the fire, *viz.* the sharp, moving, perceivable, painful darkness in itself; and the second is the light of the fire, wherein the Unity cometh into mobility and joy; for the fire is *an object of the great love of God's Unity.

95. For so the eternal delight becometh perceivable, and this perceiving of the Unity is called

* "an object" (*ein Gegenwurf*); see *, p. 8.

love, and is a burning or life in the Unity of God; and according to this burning of love, God calleth himself a merciful loving God; for the Unity of God loveth and pierceth through the ¹painful will ¹aching. of the fire (which at the beginning arose in the breathing of the word, or outgoing of the divine delight), and changeth it into great joy.

96. And in this fiery will of the eternal nature standeth the soul of man, and also the angels; this is their ground and centre; therefore, if any soul breaketh itself off from the light and love of God, and entereth into its own natural desire, then the ground of this darkness and painful ²property ²Or source. will be manifest in it; and this is the hellish fire, and the anger of God, when it is made manifest, as may be seen in *Lucifer*; and whatsoever can be thought to have a being ³anywhere in the creature, ³Or everywhere. the same is likewise without the creature everywhere; for the creature is nothing else but an image and figure of the separable and various power and virtue of the universal Being.

97. Now understand aright what the ground of fire is, *viz.* cold from the compressure, and heat from the anguish; and the motion is the ⁴*Vulcan*; ⁴Or striker of fire. in these three the fire consisteth, but the shining of the light ariseth and proceedeth from the conjunction of the Unity in the ground of fire, and yet the whole ground is but the outflown will.

98. Therefore in fire and light consisteth the life of all things, *viz.* in the will thereof, let them

Or inani-
mate, or
numb.

be ¹insensible, *vegetable, or rational things; everything, as the fire, hath its ground, either from the eternal, as the soul, or from the temporary, as astral elementary things; for the eternal is one fire, and the temporary is another, as shall be shewn hereafter.

♀ *The Fifth Property.* ¶

power and
light world.

99. Now the Fifth property is the fire of love, or the ²world of power and light; which in the darkness dwelleth in itself, and the darkness comprehendeth it not, as it is written, *John i. The light shineth in the darkness, and the darkness comprehendeth it not*: Also, the Word is in the light, and in the Word is the true understanding life of man, viz. the true spirit.

100. But this fire is the true soul of man, viz. the true spirit, which God breathed into man for a creaturely life.

uke xvii.

Cor. vi. 19.

101. You must understand, in the spiritual fire of the will, the true desirous soul out of the eternal ground; and in the power and virtue of the light, the true understanding spirit, in which the Unity of God dwelleth and is manifest, as our Lord Christ saith, ³*The kingdom of God is within you*; and Paul saith, ⁴*Ye are the temple of the Holy Ghost, who dwelleth in you*; this is the place of the divine inhabiting and revelation.

102. Also the soul cometh to be damned thus:

* "vegetable" (*wachsenden*), "growing."

when the fiery will breaketh itself off from the love and Unity of God, and entereth into its own natural propriety, that is, into its evil properties. This ought further to be considered.

103. O Zion, observe this ground, and thou art freed from *Babel*!

104. The second Principle (*viz.* the angelical world and the thrones) is meant by the fifth property: for it is the motion of the Unity, wherein all the properties of the fiery nature burn in love.

105. An example or similitude of this ¹ground ¹Or thing. may be seen in a candle that is lighted. The properties lie in one another in the candle, and none of them is more manifested than another, till the candle be lighted; and then we find fire, oil, light, air, and water from the air: all the four elements become manifest in it, which lay hidden before in one only ground.

106. And so likewise it must be conceived to be in the eternal ground; for the temporary substance is flown forth from the eternal, therefore they are both of the same quality; but with this difference, that one is eternal and the other transitory, one spiritual and the other corporeal.

107. When the spiritual fire and light shall be kindled, which hath indeed burned from eternity [in itself], then shall also the Mystery of the divine power and knowledge be always made manifest therein; for all the properties of the eternal nature

become spiritual in the fire, and yet nature remaineth as it is, inwardly in itself; and the going forth of the will becometh spiritual.

¹ hissing, or noise.

108. For in the ¹crack or flash of the fire the dark receptibility is consumed; and in that consuming, the pure bright fire-spirit, which is pierced through with the glance of the light, goeth forth; in which going forth we find three several properties.

109. The first is the going upwards of the fiery will; the second is the going downwards, or sinking of the watery spirit, viz. the meekness; and the third is the going out forwards of the oily spirit, in the midst, in the centre of the fiery spirit of the will; which oily spirit is the *ens* of the Unity of God, which is become a substance in the desire of nature; yet all is but spirit and power: but so it appears in the figure of the manifestation, not as if there were any severing or division, but it appears so in the manifestation.

110. This threefold manifestation is according to the Trinity; for the centre wherein it is, is the only God according to his manifestation: the fiery flaming spirit of love is that which goeth upwards, and the meekness which proceedeth from the love is that which goeth downwards, and in the midst there is the centre [² of] the circumference, which is the ~~Father~~, or whole God, according to his manifestation.

111. And as this is to be known in the divine manifestation, so it is also in the eternal nature,

according to nature's property; for nature is but a *¹resemblance of the Deity.

¹ picture, representation, or shadow.

112. Nature may be further considered thus: the flash of the original of fire is a crack, and salnitrous ground, whence nature goeth forth into infinite divisions, that is, into multitudes or varieties of powers and virtues; from which the multitude of angels and spirits, and their colours and operations proceeded, also the four elements in the beginning of time.

113. For the ²temperature of fire and light is ²temperament, or harmony. the holy element, viz. the motion in the light of the Unity; and from this salnitrous ground (we mean spiritual, not earthly salnitre) the four elements proceed, viz. in the ³compressure ³Compressure or impressure, of the fiery *Mercury*, earth and stones are produced; and in the quintessence of the fiery *Mercury*, the fire and heaven; and in the motion or going forth, the air; and in the disruption or rending of the desire by the fire, the water is produced.

³ Compressure or impressure, in every place where this word is used, following.

114. The fiery *Mercury* is a dry water, that hath brought forth metals and stones; but the broken or divided *Mercury* hath brought forth wet water, by the mortification in the fire; and the compressure hath brought the gross rawness into the earth, which is a gross salnitrous Saturnine *Mercury*.

115. By the word *Mercury*, you must understand

* "resemblance" (*Gegenourf*); see *, p. 8.

here, in the spirit, always the outflown natural working Word of God, which hath been the separator, divider, and former of every substance; and by the word *Saturn*, we mean the compressure.

116. In the fifth property, that is, in the light, the eternal Unity is substantial; that is, a holy spiritual fire, a holy light, a holy air, which is nothing else but spirit, also a holy water, which is the outflowing love of the Unity of God, and a ¹holy earth, which is all-powerful virtue and working.

117. This fifth property is the true spiritual angelical world of the divine joy, which is hidden in this visible world.

24 The Sixth Property.

118. The Sixth property of the eternal nature is the sound, noise, voice, or understanding; for when the fire flasheth, all the properties together sound: the fire is the mouth of the essence, the light is the spirit, and the sound is the understanding wherein all the properties understand one another.

119. According to the manifestation of the holy Trinity, by the effluence of the Unity, this sound or voice is the divine working word, *viz.* the understanding in the eternal nature, by which the supernatural knowledge manifesteth itself; but according to nature and creature, this sound or voice is the knowledge of God, wherein the natural

understanding knoweth God; for the natural understanding is * a platform, resemblance, and effluence from the divine understanding.

120. The five senses lie in the natural understanding, in a spiritual manner, and in the second property (*viz.* in the motion in the fiery *Mercury*) they lie in a natural manner.

121. The sixth property giveth understanding in the voice or sound, *viz.* in the ¹speaking of the ¹articulation. word; and the second property of nature is the producer, and also the house, tool, or instrument of the speech or voice: in the second property the power and virtue is painful; but in the sixth property it is joyful and pleasant; and the difference between the second and sixth property is in light and darkness, which are in one another, as fire and light; there is no other difference between them.

) The Seventh Property.

122. The Seventh property is the substance, that is, the *subjectum* or house of the other six, in which they all are substantially as the soul in the body: by this we understand especially, as to the light-world, the paradise or budding of the working power.

123. For every property maketh unto itself a [†]subject, or ²object, by its own effluence; and in ²Or resemblance.

* "a platform," etc. (*Gegenwurf*); see *, p. 8.

† "subject or object" (*Gegenwurf*); see *, p. 8.

the seventh all the properties are in a temperature, as in one only substance: and as they all did proceed from the Unity, so they all return again into one ground.

124. And though they work in different kinds and manners, yet here there is but one only substance, whose power and virtue is called tincture; that is, a holy penetrating, growing or springing * bud.

125. Not that the seventh property is the tincture, but it is the ¹body of it; the power and virtue of the fire and light is the tincture ²in the substantial body: but the seventh property is the substance which the tincture † penetrateth and sanctifieth; we mean, that it is thus according to the power and virtue of the divine manifestation; ‡ but as it is a property of nature, it is the substance of the attracted desire of all properties.

126. It is especially to be ³observed, that always the First and the Seventh property are accounted for one; and the Second and Sixth; also the Third and Fifth; and the Fourth is only the dividing mark or ⁴bound.

127. For according to the manifestation of the Trinity of God, there are but three properties of

* "bud" (*Wesen*), essence or being.

† "penetrateth and sanctifieth." The original proceeds: "therefore paradise is [consists in] a spiritual budding in the seventh property."

‡ "but as it is," etc., lit., "but, as a property of nature, it is," etc.

nature: the first is the desire which belongeth to God the Father, yet it is only a spirit; but in the seventh property the desire is substantial.

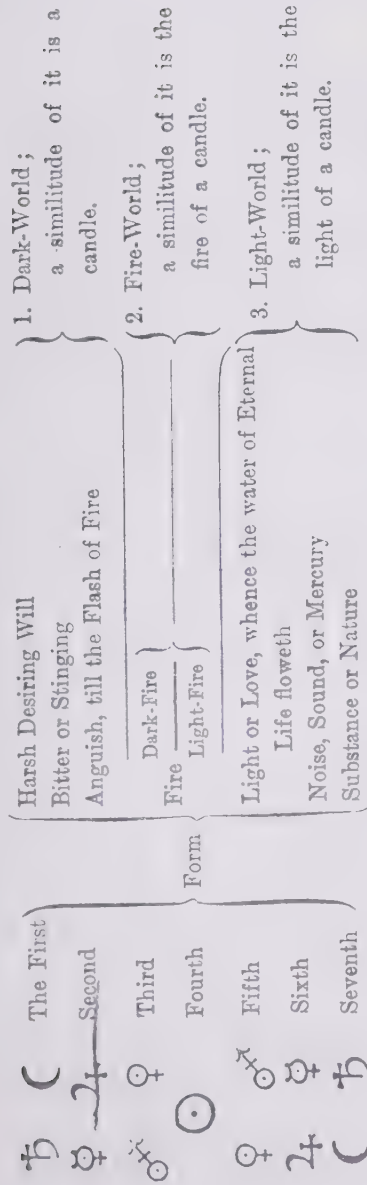
128. The second is the divine power and virtue, and belongeth to God the Son; in the second number it is only a spirit; but in the sixth it is the substantial power and virtue.

129. The third belongeth to the Holy Ghost; and in the beginning of the third property it is only a fiery spirit; but in the fifth property the great love is manifested therein.

130. Thus the effluence of the divine manifestation, as to the three properties in the first Principle before the light,¹ is natural; but in the second¹ appeareth. Principle in the light it is spiritual.

131. Now these are the seven properties in one only ground; and all seven are equally eternal without beginning; none of them can be accounted the first, second, third, fourth, fifth, sixth, or last; for they are equally eternal without beginning, and have also one eternal beginning from the Unity of God.

132. We must represent this in a typical way, that it may be understood how the one is born out of the other, the better to conceive what the Creator is, and what the life and substance of this world is.



The First Principle.
The Dark-World: hence God the Father is called an Angry, Zealous, Jealous God, and a Consuming Fire.

Light or Fire of Love

The Second Principle.

The Light-World: hence God the Son, the Word, the Heart of God, is called a Loving and Merciful God.

The Third Principle.

This World of four Elements, which is produced out of the two Inward Worlds, and is a Glass of them; wherein Light and Darkness, Good and Evil are mixed, it is not Eternal, but hath a Beginning and an End.

Of the Third Principle, viz. The Visible World; whence that proceeded; and what the Creator is.

133. **T**HIS visible world is sprung from the spiritual world before mentioned, viz. from the outflow divine power and virtue; and it is a * subject or object resembling the spiritual world: the spiritual world is the inward ground of the visible world; the visible subsisteth in the spiritual.

134. The visible world is only an effluence of the seven properties, for it proceeded out of the six working properties; but in the seventh (that is, in paradise) it is in rest: and that is the eternal Sabbath of rest, wherein the divine power and virtue resteth.

135. *Moses* saith, God created heaven and earth, and all creatures, in six days, and rested on the seventh day, and also commanded ¹it to be kept, ¹Or to rest it for a rest.

136. The understanding lieth hidden and secret in those words. Could not he have made all his works in one day? Neither can we properly say there was any day before the sun was; for in the deep there is but one day [in all].

137. But the understanding lieth hidden in those words. He understandeth by each day's working, the creation or manifestation of the seven properties; for he saith, In the beginning God created heaven and earth.

* "subject or object" (*Gegenwurt*); see *, p. 8.
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¹The first day. 138. In the FIRST ¹motion, the magnetical desire compressed and compacted the fiery and watery *Mercury* with the other properties; and then the grossness separated itself from the spiritual nature: and the fiery became metals and stones, and partly salnitre, that is, earth: and the watery became water. Then the fiery *Mercury* of the working became clean, and *Moses* calleth it heaven; and the Scripture saith, God dwelleth in heaven: for this fiery *Mercury* is the power and virtue of the firmament, viz. an image and resemblance of the spiritual world, in which God is manifested.

139. When this was done, God said, Let there be light; then the inward thrust itself forth through the fiery heaven, from which a shining power and virtue arose in the fiery *Mercury*, and that was the light of the outward nature in the properties,

²Or growing. wherein the ²vegetable life consisteth.

The Second Day.

140. In the SECOND day's work, God separated the watery and fiery *Mercury* from one another, and called the fiery the firmament of Heaven, which came out of the midst of the waters, viz. of *Mercury*, whence arose the male and female ³kind, in the spirit of the outward world; that is, the male in the fiery *Mercury*, and the female in the watery.

141. This separation was made all over in everything, to the end that the fiery *Mercury* should desire and long for the watery, and the watery

for the fiery; that so there might be a desire of love betwixt them in the light of nature, from which the conjunction ariseth: therefore the fiery *Mercury*, viz. the outflown word, separated itself according both to the fiery and to the watery nature of the light, and thence comes both the male and female kind in all things, both animals and vegetables.

The Third Day.

142. In the THIRD day's work, the fiery and watery *Mercury* entered again into conjunction or mixture, and embraced one another, wherein the salnitre, viz. the separator in the earth, brought forth grass, plants, and trees; and that was the first generation or production between male and female.

The Fourth Day.

143. In the FOURTH day's work the fiery *Mercury* brought forth its fruit, viz. the fifth essence, a higher power or virtue of life than the four elements, and yet it is in the elements: of it the stars are made.

144. For as the compression of the desire brought the earth into a ¹mass, the compressure entering ¹Or lump. into itself, so the fiery *Mercury* thrust itself outwards by the compressure, and hath enclosed the place of this world with the ²stars and starry ²Or constellations. heaven.

The Fifth Day.

145. In the FIFTH day's work the ¹*spiritus mundi*, that is, the ²soul of the great world, opened itself in the fifth essence (we mean the life of the fiery and watery *Mercury*); therein God created all beasts, fishes, fowls, and worms; every one from its peculiar property of the divided *Mercury*.

146. Here we see how the eternal Principles have moved themselves according to evil and good, as to all the seven properties, and their effluence and mixture; for there are evil and good creatures created, everything as the *Mercury* (that is, the separator) hath figured and ³framed himself into an *ens*, as may be seen in the evil and good creatures: And yet every kind of life hath its original in the light of nature, that is, in the love of nature; from which it is that all creatures, in their kind or property, love one another according to this outflown love.

The Sixth Day.

147. In the SIXTH day's work, God created man; for in the sixth day the understanding of life opened itself out of the fiery *Mercury*, that is, out of the inward ground.

148. God created him in his likeness, out of all the three Principles, and made him an image, and breathed into him the understanding fiery *Mercury*, according to both the inward and outward ground,

that is, according to time and eternity, and so he became a living understanding soul: and in this ground of the soul, the manifestation of the divine holiness did move, *viz.* the living outflowing Word of God, together with *the eternal knowing *idea*, which was known from eternity in the divine wisdom, as a subject or form of the divine imagination.

149. This ¹*idea* becomes ²clothed with the substance of the heavenly world, and so it becometh an understanding spirit and temple of God; an image of the divine ³vision, which spirit is given to the soul for a spouse: as fire and light are espoused together, so it is here also to be understood.

150. This divine ground budded and pierced through soul and body; and this was the true paradise in man, which he lost by sin, when the ground of the dark world, with the false desire, gat the upper hand and dominion in him.

The Seventh Day.

151. In the SEVENTH day God rested from all his works which he had made, saith *Moses*; yet God needeth no rest, for he hath wrought from eternity, and he is a mere working power and virtue; therefore the meaning and understanding here lieth hidden in the word, for *Moses* saith

* "the eternal knowing idea," lit., "the eternally known idea."

he hath commanded [us] to rest on the seventh day.

152. The seventh day was the true paradise (understand it spiritually), that is, the tincture of the divine power and virtue, which is a temperament; this pierced through all the properties, and wrought in the seventh, that is, in the substance of all the other.

153. The tincture pierced through the earth, and through all elements, and tintured all; and then paradise was on earth, and in man; for evil was hidden: as the night is hidden in the day, so the ¹wrath of nature was also hidden in the first Principle, till the fall of man; and then the divine working, with the tincture, ²fled into their own Principle, viz. into the inward ground of the light-world.

154. For the ¹wrath arose aloft, and got the predominancy, and that is the curse, where it is said, God cursed the earth; for his cursing is to leave off and fly from his working: as when God's power and virtue in a thing worketh with the life and spirit of the thing, and afterwards withdraweth itself with its working; then the thing is cursed, for it worketh in its own will, and not in God's will.

Of the Spiritus Mundi, and of the Four Elements.

155. We may very well observe and consider the hidden spiritual world by the visible world:

for we see that fire, ¹light, and air, are continually ¹Or water. begotten in the deep of this world; and that there is no rest or cessation from this begetting; and that it hath been so from the beginning of the world; and yet men can find no cause of it in the outward world, or tell what the ground of it should be: but reason saith, God hath so created it, and therefore it continueth so; which indeed is true in itself; but reason knoweth not the Creator, which doth thus create without ceasing; that is, the true ²Archæus, or separator, which is an effluence out ²distin- of the invisible world, viz. the outflown Word of ²guisher, or divider. God; which I mean and understand by the word fiery Mercury.

156. For what the invisible world is, in a spiritual working, where light and darkness are in one another, and yet the one not comprehending the other, that the visible world is, in a substantial working; whatsoever powers and virtues in the outflown word are to be ³understood in the inward ³Or conceived. spiritual world, the same we understand also in the visible world, in the stars and elements, yet in another Principle of a more holy ⁴nature.

157. The four elements flow from the Archæus ⁴kind, quality, or condition. of the inward ground, that is, from the four properties of the eternal nature, and were in the beginning of time so outbreathed from the inward ground, and compressed and formed into a working substance and life; and therefore the outward world is called a Principle, and is a subject of the

inward world, that is, a tool and instrument of the inward ¹master, which ¹master is the word and ²power of God.

¹ artificer or workman.
² Or virtue.

158. And as the inward divine world hath in it an ³understanding life from the effluence of the divine knowledge, whereby the angels and souls are meant; so likewise the outward world hath a rational life in it, consisting in the outflown powers and virtues of the inward world; which outward [rational] life hath no higher understanding, and can teach no further than that thing wherein it dwelleth, viz. the stars and four elements.

³ Or intellectual.

159. The *spiritus mundi* is hidden in the four elements, as the soul is in the body, and is nothing else but an effluence and working power proceeding from the sun and stars; its dwelling wherein it worketh is spiritual, encompassed with the four elements.

I. 160. The spiritual house is first a sharp magnetical power and virtue, from the effluence of the inward world, from the first property of the eternal nature; this is the ground of all salt and powerful virtue, also of all forming and substantiality.

II. 161. Secondly, it is the effluence of the inward motion, which is outflown from the second ⁴form of the eternal nature, and consisteth in a fiery nature, like a dry kind of water source, which is understood to be the ground of all metal and stones, for they were created of that.

⁴ species, kind or property.

~~162.~~ I call it the fiery *Mercury* in the spirit of

this world, for it is the mover of all things, and the separator of the powers and virtues; a former of all shapes, a ground of the outward life, as to the motion and sensibility.

163. The third ground is the perception in the motion and sharpness, which is a spiritual source of Sulphur, proceeding from the ground of the painful will in the inward ground: Hence the spirit with the five senses ariseth, viz. seeing, hearing, feeling, tasting, and smelling; and is the true essential life, whereby the fire, that is, the fourth form, is made manifest.

III.

164. The ancient wise men have called these three properties *Sulphur*, *Mercurius*, and *Sal*, as to their materials which were produced thereby in the four elements, into which this spirit doth coagulate, or make itself substantial.

165. The four elements lie also in this ground, and are nothing different or several from it; they are only the manifestation of this spiritual ground, and are as a dwelling place of the spirit, in which this spirit worketh.

166. The earth is the grossest effluence from this subtle spirit; after the earth the water is the second; after the water the air is the third; and after the air the fire is the fourth: All these proceed from one only ground, viz. from the *spiritus mundi*, which hath its root in the inward world.

167. But reason will say, To what end hath the Creator made this manifestation? I answer, There

is no other cause, but that the spiritual world might thereby bring itself into a visible form or image, that the inward powers and virtues might have a form and image: Now that this might be, the spiritual substance must needs bring itself into a material ground, wherein it may so figure and form itself; and there must be such a separation, as that this separated being might continually long for the first ground again, *viz.* the inward for the outward, and the outward for the inward.

168. So also the four elements, which are nothing else inwardly but one only ground, must long one for the other, and desire one another, and seek the inward ground in one another.

169. For the inward element in them is divided, and the four elements are but the properties of that divided element, and that causeth the great anxiety and desire betwixt them; they will continually [to get] into the first ground again, that is, into that one element in which they may rest; of which the Scripture speaketh, saying: Every creature groaneth with us, and earnestly longeth to be delivered from the vanity, which it is subject unto against its will.

170. In this anxiety and desire, the effluence of the divine power and virtue, by the working of nature, is together also formed and brought into figures, to the eternal glory and contemplation of angels and men, and all eternal creatures; as we may see clearly in all living things, and also in

vegetables, how the divine power and virtue ¹im-² fashioneth. printeth and formeth itself.

171. For there is not anything substantial in this world, wherein the image, resemblance, and form of the inward spiritual world doth not stand; whether it be according to the ²wrath of the in-² Or fierceness. ward ground, or according to the good virtue; and yet in the most ²venomous virtue or quality, in ³ Or poisonous. the inward ground, many times there lieth the greatest virtue out of the inward world.

172. But where there is a dark life, that is, a dark oil, in a thing, there is little to be expected from it; for it is the foundation of the wrath, *viz.* a false, bad poison, to be utterly rejected.

173. Yet where life consisteth in ⁴venom, and ⁴ Or pain. hath a light or brightness shining in the oil, *viz.* in the fifth essence, therein heaven is manifested in hell, and a great virtue lieth hidden in it: this is understood by those that are ours.

174. The whole visible world is a mere spermatical working ground; every ⁵thing hath an ⁵ Or substance. inclination and longing towards another, the uppermost towards the undermost, and the undermost towards the uppermost, for they are separated one from the other; and in this hunger they embrace one another in the desire.

175. As we may know by the earth, which is so very hungry after the [influence and virtue of the] stars, and the *spiritus mundi*, *viz.* after the spirit from whence it proceeded in the beginning, that it

hath no rest, for hunger; and this hunger of the earth consumeth bodies, that the spirit may be parted again from the gross elementary ¹condition, and return into its ²*Archæus* again.

176. Also we see in this hunger the impregnation of the *Archæus*, that is, of the separator, how the undermost *Archæus* of the earth attracteth the outermost subtle *Archæus* from the constellations above the earth; where this compacted ground from the uppermost *Archæus* longeth for its ground again, and putteth itself forth towards the uppermost; in which putting forth, the growing of metals, plants and trees, hath its original.

177. For the *Archæus* of the earth becometh thereby exceeding joyful, because it tasteth and feeleth its first ground in itself again, and in this joy all things ³spring out of the earth, and therein also the growing of animals consisteth, viz. in a continual conjunction of the heavenly and earthly, in which the divine power and virtue also worketh, as may be known by the tincture of the vegetables in their inward ground.

178. Therefore man, who is so noble an image, having his ground in time and eternity, should well consider himself, and not run headlong in such blindness, seeking his native country afar off from himself, when it is within himself, though covered with the grossness of the elements by their strife.

179. Now when the strife of the elements ceaseth,

by the death of the gross body, then the spiritual man will be made manifest, whether he be born in and to light, or darkness; which of these [two] beareth the sway, and hath the dominion in him, the spiritual man hath his being in it eternally, whether it be in the foundation of God's anger, or in his love.

180. For the outward visible man is not now the image of God, it is nothing but an image of the *Archæus*, that is, a house [or husk] of the spiritual man, in which the spiritual man groweth, as gold doth in the ¹gross stone, and a plant from the wild earth; as the Scripture saith, ²As we have a natural body, so we have also a spiritual body: such as the natural is, such also is the spiritual.

¹ Or drossy stone or ore.
² 1 Cor. xv. 44.

181. The outward gross body of the four elements shall not inherit the kingdom of God, but that which is born out of that one element, viz. out of the divine manifestation and working.

182. For this body of the flesh and of the will of man is not it, but that which is wrought by the heavenly *Archæus* in this gross body, unto which this gross [body] is a house, tool, and instrument.

183. But when the crust is taken away, then it shall appear wherefore we have here been called men; and yet some of us have scarce been beasts; nay, some far worse than beasts.

184. For we should rightly consider what the spirit of the outward world is; it is a house, husk, and instrument of the inward spiritual world which

is hidden therein, and worketh through it, and so bringeth itself into figures and images.

Or dwelling. 185. And thus human reason is but a ¹ house of the true understanding of the divine knowledge: none should trust so much in his reason and sharp wit, for it is but the constellation of the outward stars, and doth rather seduce him, than lead him to the Unity of God.

186. Reason must wholly yield itself up to God, that the inward *Archæus* may be revealed; and this shall work and bring forth a true spiritual understanding ground, uniform with God, in which God's spirit will be revealed, and will bring the understanding to God: and then, in this ground, ² the spirit searcheth through all things, even the deep things of ³ God, as *St Paul* saith.

Cor. ii. 10. ² the spirit searcheth through all things, even the deep things of ³ God, as *St Paul* saith.
187. I thought good to set this down thus briefly for the lovers, ⁴ for their further consideration.

Formula, or *Now followeth a short Explication, or* ⁵ *Description of the Divine Manifestation.*

188. God is the eternal, *immense, incomprehensible Unity, which manifesteth itself in itself, from eternity in eternity, by the Trinity; and is Father, Son, and Holy Ghost, in a threefold working, as is before mentioned.

189. The first effluence and manifestation of this Trinity is the eternal Word, or outspeaking of the divine power and virtue.

* "immense" (*unmessliche*), "immeasurable."

190. The first outspoken substance from that power is the divine wisdom; which is a substance wherein the power worketh.

191. Out of the wisdom floweth the power and virtue of the breathing forth, and goeth into separability and forming; and therein the divine power is manifest in its virtue.

192. These separable powers and virtues bring themselves *into the power of reception, to their own perceptibility; and out of the perceptibility ariseth own self-will and desire: this own will is the ground of the eternal nature, and it bringeth itself, with the desire, into the properties as far as fire.

193. In the desire is the original of darkness; and in the fire the eternal Unity is made manifest with the light, in the fiery nature.

194. Out of this fiery property, and the property of the light, the angels and souls have their original; which is a divine manifestation.

195. The power and virtue of fire and light is called tincture; and the motion of this virtue is called the holy and pure element.

196. The darkness becometh substantial in itself; and the light becometh also substantial in the fiery desire: these two make two Principles, *viz.* God's anger in the darkness, and God's love in the light; each of them worketh in itself, and there is only

* "into the power of reception, to their own perceptibility" (*Selbst-Empfindlichkeit*), or "into receptibility to self-perceptibility."

such a difference between them, as between day and night, and yet both of them have but one only ground; and the one is always a cause of the other, and that the other becometh manifest and known in it, as light from fire.

197. The visible world is the third Principle, that is, the third ground and beginning: this is outbreathed out of the inward ground, *viz.* out of both the first Principles, and brought into the nature and form of a creature.

198. The inward eternal working is hidden in the visible world; and it is in everything, and through everything, yet not to be comprehended by anything in the thing's own power; the outward powers and virtues are but passive, and the house in which the inward work.

199. ¹ All the other worldly creatures are but the substance of the outward world, but man, who is created both out of time and eternity, out of the Being of all beings, and made an image of the divine manifestation.

200. The eternal manifestation of the divine light is called the kingdom of heaven, and the habitation of the holy angels and souls.

201. The fiery darkness is called hell, or God's anger, wherein the devils dwell, together with the damned souls.

202. In the place of this world, heaven and hell are present everywhere, but according to the inward ground.

203. Inwardly, the divine working is manifest in God's children; but in the wicked, the working of the painful darkness.

204. The place of the eternal paradise is hidden in this world, in the inward ground; but manifest in the inward man, in which God's power and virtue worketh.

205. There shall perish of this world only the four elements, together with the starry heaven, and the earthly creatures, *viz.* the outward gross life of all things.

206. The inward power and virtue of every substance remaineth eternally.

Another Exposition of ¹ the Mysterium magnum. ¹ The Great Mystery.

207. God hath manifested the *Mysterium magnum* out of the power and virtue of his Word; in which *Mysterium magnum* the whole creation hath lain essentially without forming, in *temperamento*; and by which he hath outspoken the spiritual formings in separability [or variety]: in which formings, the sciences of the powers and virtues in the desire, that is, in the *Fiat*, have stood, wherein every science, in the desire to manifestation, hath brought itself into a corporeal substance.

208. Such a *Mysterium magnum* lieth also in man, *viz.* in the image of God, and is the essential Word of the power of God, according to time and eternity, by which the living Word of God out-

¹ The common creatures.

speaketh, or expresseth itself, either in love or anger, or in fancy, all as the *Mysterium* standeth in a movable desire to evil or good; according to that saying, Such as the people is, such a God they also have.

209. For in whatsoever properties the *Mysterium* in man is awakened, such a word also uttereth itself from his powers: as we plainly see that nothing else but vanity is uttered by the wicked. *Praise the Lord, all ye his works. Hallelujah.*

Of the Word ¹SCIENCE.

210. The word Science is not so taken by me as men understand the word *scientia* in the *Latin* tongue; for I understand therein even the true ground according to sense, which, both in the *Latin* and all other languages is missed and neglected by ignorance; for every word in its impressure, forming, and expression, gives the true understanding of what that thing is that is so called.

211. You understand by Science some skill or knowledge, in which you say true, but do not fully express the meaning.

212. Science is the root to the understanding, as to the ²sensibility; it is the root to the centre of the ³impressure of nothing into something; as when the will of the abyss attracteth itself into itself, to a centre of the impressure, *viz.* to the word, then ariseth the true understanding.

213. The will is in the separability of the Science, and there separateth itself out from the impressed compaction; and men first of all understand the essence in that which is separated, in which the separability impresseth itself into a substance.

214. For ¹essence is a substantial power and ¹ESSENTZ. virtue, but Science is a moving flitting one, like the senses; it is indeed the root of the senses.

215. Yet in the understanding, in which it is called Science, it is not the sensing, but a cause of the sensing, in that manner as when the understanding * impresseth itself in the mind, there must first be a cause which must † give the mind, from which the understanding floweth forth into its contemplation: Now this Science is the root to the fiery mind, and it is in short the root of all spiritual beginnings; it is the true root of souls, and proceedeth through every life, for it is the ground from whence life cometh.

216. I could not give it any other better name, this doth so wholly accord and agree in the sense; for the Science is the cause that the divine abyssal will compacteth and impresseth itself into nature, to the separable [various], intelligible, and perceivable life of understanding and difference; for from the impressure of the Science, whereby the will attracteth it into itself,

* "impresseth itself" (*fasset sich*), or "concretes itself."

† "give the mind," or "produce," "give rise to the mind."

* the natural life ariseth, and the word of every life originally.

217. The distinction or separation out of the fire is to be understood as followeth: The eternal Science in the will of the Father draweth the will, which is called Father, into itself, and shutteth itself into a centre of the divine generation of the Trinity, and by the Science speaketh itself forth into a word of understanding; and in the speaking is the separation in the Science; and in every separation there is the desire to the impressure of the ¹ expression, the impressure is essential, and is called divine essence.

218. From this essence the word expresseth itself in the second separation, that is, of nature, and in that expression (wherein the natural will separateth itself in its centre, into a sensing), the separation out of the fiery ² Science is understood; for thence cometh the soul and all angelical spirits.

219. The third separation is according to the outward nature of the expressed formed word, wherein the bestial Science lieth, as may be seen in the treatise of the *Election of Grace*, which hath ³ a sharp understanding, and is one of the clearest of our writings.

* "the natural life ariseth," etc., or, "originateth the natural life, and the word of every life [or all life]."

FINIS

A CATALOGUE OF THE BOOKS WRITTEN BY JACOB BEHMEN

1. Anno 1612. He wrote the first book called *Aurora*, the *Rising of the Sun*, and he, being accused as author thereof, this book was laid up by the Magistrate at Görlitz, at Court, and command given him that he should henceforth (being a simple layman) refrain writing of books, which did not belong to his profession and condition. Whereupon he did refrain for seven years, but afterwards, being stirred up again by the Holy Spirit of God, and also being encouraged thereto by the entreaty and desires of some people that feared God, he betook himself to his pen again, and proceeded in writing, and perfected, with good leisure and deliberation, the rest which follow, viz.:
2. Anno 1619. The second book, *Of the Three Principles*, together with *An Appendix of the Threefold Life of Man*.
3. Anno 1620. A book of the *Threefold Life of Man*.
4. An Answer to the *Forty Questions of the Soul*, propounded by Doctor Balthasar Walter. In the first chapter of it is an Exposition of the *Turned Eye*, or *Philosophic Globe*, with an addition concerning the soul, the image of the soul, and the turba or destroyers of the image.
5. Three Books: The first, *Of the Incarnation of Jesus Christ*. The second, *Of the Suffering, Death, and Resurrection of Christ*. The third, *Of the Tree of Faith*.
6. A book of *Six Points*.
7. A book of *The Heavenly and Earthly Mysteries*.
8. A book of *The Last Times*. To P. K.
9. Anno 1621. A book, *De Signatura Rerum*, or *The Signature of all Things*.

10. A consolatory book, *Of the Four Complexions*.
11. *An Apology to Balthasar Tilken*, in two parts.
12. *A Consideration upon Esaias Stiefel's Book*.
13. Anno 1622. A book, *Of True Repentance*.
14. A book, *Of True Resignation*.
15. A book, *Of Regeneration*.
16. Anno 1623. A book, *Of Predestination and Election of God*. At the end of it is written the following treatise, viz. :—
17. *A Short Compendium of Repentance*.
18. *The Mysterium Magnum*. Upon *Genesis*.
19. Anno 1624. A *Table of the Principles*, or a *Key* of his writings. To G. F. and I. H.
20. A little book, *Of the Supersensual Life*.
- (21.) A little book, *Of Divine Contemplation*.
22. A book, *Of the Two Testaments of Christ*, viz. *Baptism and the Supper of the Lord*.
23. *A Dialogue between the Enlightened and the Unenlightened Soul*.
24. *An Apology upon the Book of True Repentance*. Directed against a Pasquil of the principal minister of Görlitz, called Gregory Rickter.
- (25.) A book of 177 *Theosophic Questions*.
26. *An Epitome of the Mysterium Magnum*.
- (27.) *The Holy Week*, or *The Prayer Book*.
28. *A Table of the Divine Manifestation*, or *An Exposition of the Threefold World*. To I. S. V. S. and A. V. F.

In these two that follow the date is not set down.

29. A book, *Of the Errors of the Sects of Ezechiel Meths*. To A. P. A., or *An Apology to Esaias Stiefel*.
30. A book, *Of the Last Judgment*.

Further :

31. Certain *Letters to Divers Persons*. Written at divers times, with certain *Keys* for some hidden words.

The books which the author finished not, are marked with this sign ().

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